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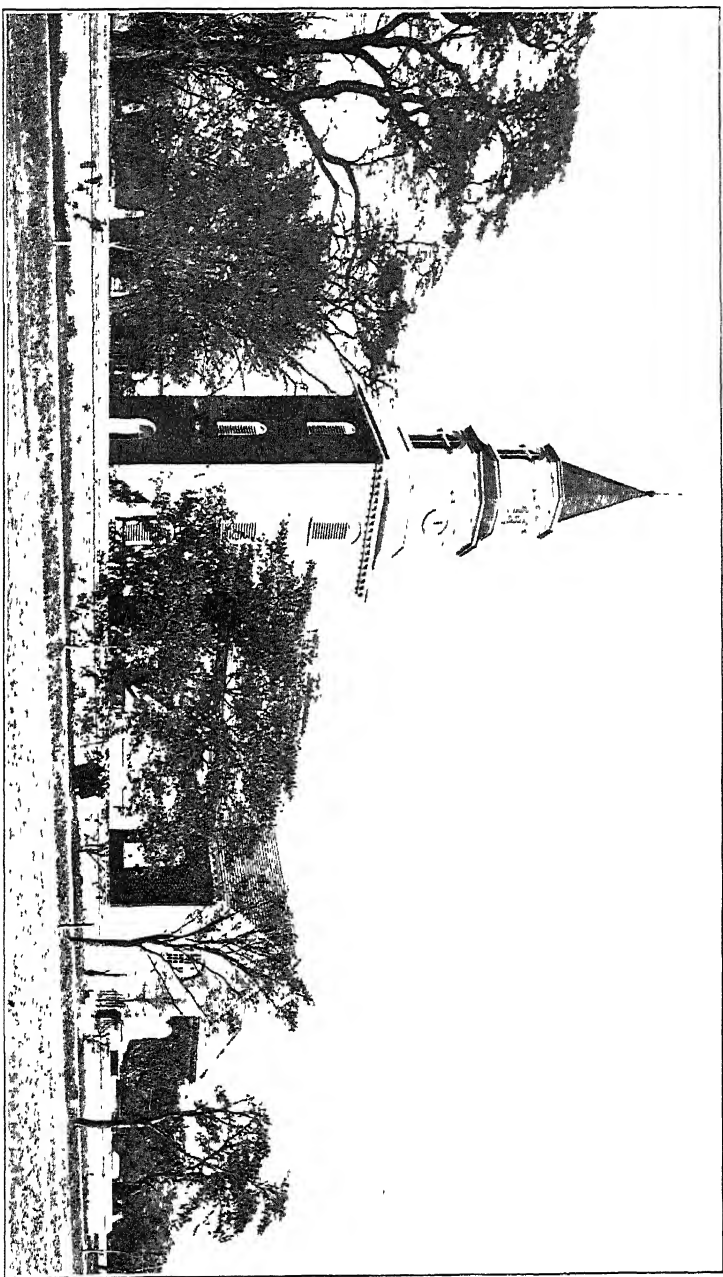
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Bruton Parish Church, Restored Viewed from the Duke of Gloucester Street

Bruton
Parish Church
Restored
and its Historic Environment

By
(Rev. Wm. A. R. Goodwin, A. M.)
Rector of Bruton Parish Church
Williamsburg, Virginia

Illustrated
1907

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Errata

McClellan (not McClennan), p. 13.

Whittaker (not Wittaker), p. 38.

Charlotte (not Sarah Pendleton), p. 143

Dedication

To one supremely unselfish, who
has blessed her children with a
love that has been to us the
highest interpretation of the
love of God in Christ;

and

to the Rt. Rev. Alfred M. Ran-
dolph, D. D., Bishop of the
Diocese of Southern Virginia,
with grateful remembrance of a
service held at Christ Church,
Norwood, many years ago, this
volume is affectionately dedicated.

Preface

By Rt. Rev. H. M. Randolph, D. D., LL.D.,
Bishop of Southern Virginia



THIS book is designed to convey information and to awaken the patriotic sympathies of our countrymen in the associations connected with Bruton Parish Church, Williamsburg. Its author has accomplished the work as a labor of love, amid his arduous duties as Rector of the old Church, and Pastor of its Congregation.

The historical significance of the Church is unique among the Colonial Churches of Virginia and America. The names upon its pews, which appear in the restoration, will be at once recognized as those of men whom history has designated as the Fathers of the Republic of the United States of America. The great political thinkers who contributed the largest share towards the conception of the principles of our government and the embodiments of those principles in the formation of the State and the National governments were, with their families, worshippers in this building and contributors to its erection and the maintenance of the ordinances of religious worship. The old Church, since its early days, has undergone, or rather suffered, many alterations in its interior forms. The restoration has swept away these blots upon its ancient beauty and dignity and has revealed the grace and symmetry and the religious aspiration in the mind of the architects who projected its original plans. The work has been done under the supervision of a son of Virginia, who has earned exceptional distinction as an architect in the city of New York. He has contributed time and means and skill in the spirit of enthusiasm for his

art, and reverence for antiquity, declining any recompense save the appreciation of his beautiful work.

We are grateful for the generous contributions from friends in the North, especially in the city of New York, without which the restoration of the Church could not have been accomplished. Their ready response suggests the vitality of the instinct of love for our common country, and reverence for the origin of our religious life as represented by the Protestant Church of England, which guided and fostered the infancy of this nation.

As the Chairman of the Advisory Committee upon the restoration of Bruton Parish Church, I feel it our duty to express to the Rev. Mr. Goodwin our appreciation of the energy and ability and unstinted sacrifice of time and labor which, for more than three years, he has expended in collecting the means and in supervising and directing this work from the beginning to its completion.

A. M. RANDOLPH,
Bishop of Southern Virginia.

Author's Preface



IN response to an ever increasing demand this volume has been prepared. The full transcript of the Parish Register of 1662, and the existing orders of the Vestry book of 1674 having been inserted in "The Sketch of Bruton Parish Church," published in 1903, this matter is not repeated in full.

In this volume, some of the most quaint and interesting ancient Vestry orders are grouped together to show in cotemporaneous form some of the customs of the Colonial Church and to recall the spirit of the past

A chapter has been inserted on "The Historical Environment of the Church," because the church was a component part of the community life; and while it contributed spiritual help and inspiration to the people of the past, it stands in an atmosphere created by the past, through which it should be viewed, and by which it is also hallowed and enriched.

During the work of restoration, many additional facts, throwing light upon the ancient history of the church, were discovered, which are recorded in this volume.

An account of the restoration of the church is given, with a transcript of the memorial pew plates and mural tablets placed in the building; and the sermon preached by the Rt. Rev. Beverley Dandridge Tucker, D. D., inaugurating the work of restoration, is inserted.

The building, though venerable and sacred, is not the Church. The ivy-mantled structure stands as a hallowed memorial and consecrated symbol of the vital body, which is the witness of Christ to men and the living channel of His blessing. In the chapter on "Three Hundred Years of Church Life and Influence in Virginia," what the church has

stood for, and what she has inspired, consecrated, and helped to accomplish, is suggested. Because Bruton Parish Church bears witness to the continuity of this life, and shared so largely in the accomplishment of the results which have been attained, the building, as a memorial of the past, is "The noblest monument of religion in America."

The Rector would record his grateful appreciation of the kind co-operation of those who have, by plans contributed, advice given, and generous contributions made to the work, enabled us to preserve the church and restore its interior to its ancient form and appearance.

WM. A. R. GOODWIN,
Rector of Bruton Parish Church

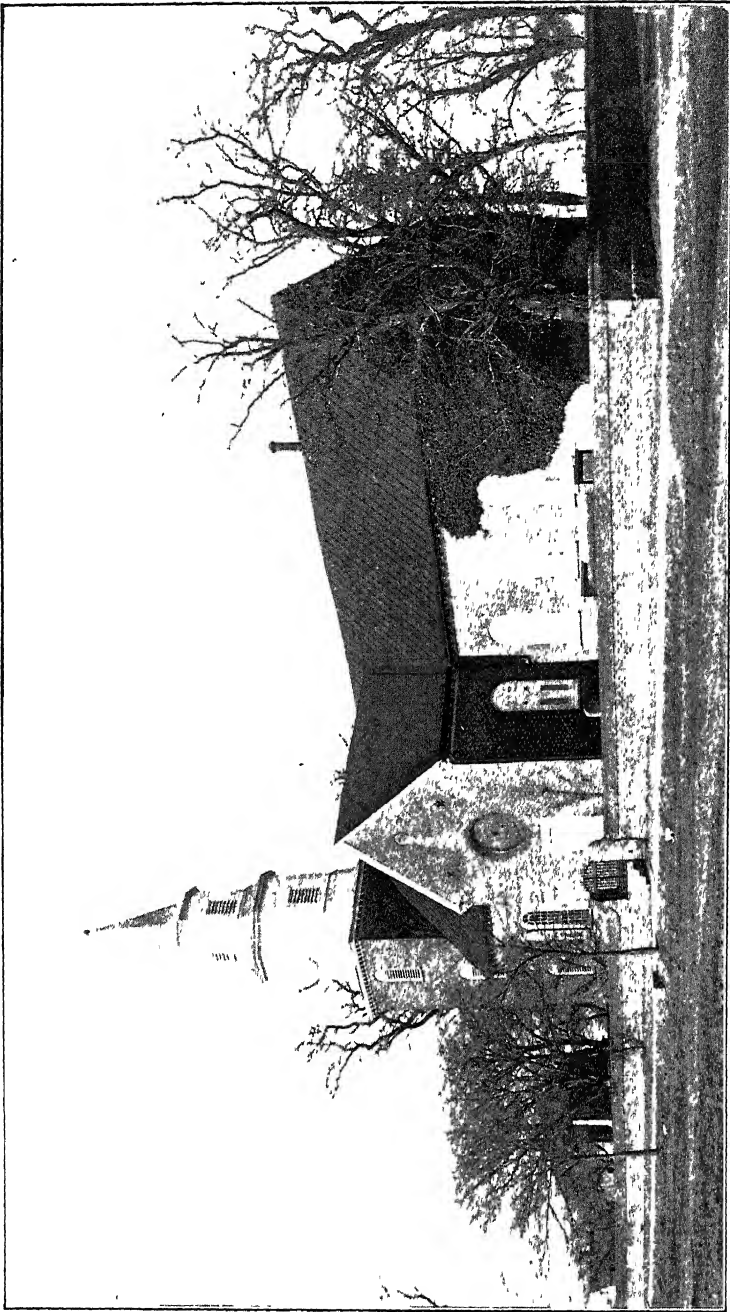
WILLIAMSBURG, VA.,
March 22, 1907.

Contents

The Historic Environment of Bruton Parish Church.....	13-33
The Church at Jamestown.....	35-40
Historical Sketch of Bruton Parish Church.....	41-51
Some of the Ancient Vestry Orders.....	52-56
Church Service in Colonial Days.....	57-59
Memorials of the Past.....	61-62
(a) Communion Silver.....	62-63
(b) Font.....	65
(c) The Bell.....	66
(d) Old Record Books.....	66
(e) The Clock.....	66
(f) Pre-Revolutionary Prayer Book and Bible.....	69
Memorial Endowment Fund.....	70-71
The Churchyard.....	73-74
Some Quaint and Ancient Epitaphs.....	75-79
Names Engraved on Tombstones.....	80-81
Notes Relative to the Restoration of the Church.....	83-92
Memorials in Bruton Parish Church	
(1) Tercentenary Memorials	
(a) President's Lecturn.....	95
(b) King's Bible.....	95-102
(2) Tombstones.....	104-110
(3) Marble Mural Tablets.....	111-114
(4) Bronze Memorials.....	115-139
(5) Special Memorials.....	140-143
Location and Description of Graves found in the Church while Excavating.....	144-147
Sermon by Rt. Rev. B. D. Tucker, D. D., inaugurating the Restora- tion.....	149-156
Three Hundred Years of Church Life and Influence in Virginia.....	159-171
The Spiritual and Ideal Significance of Bruton Parish Church, Restored.....	173-191
The Consecration of the Church.....	193-195
The Third Sunday after Trinity 1607-1907 at Jamestown. Me- morial Communion ..	197-198

Illustrations

Bruton Parish Church, Restored, viewed from the Duke of Gloucester Street.....	1
The Church Viewed from the Palace Green and the East.	12
The College of William and Mary.....	15
The Duke of Gloucester Street, looking west, Colonial Capitol and Clerk's Office in the foreground.....	17
Mathew Whaley School, built on the foundations of the Colonial Palace	18
The Old Powder Horn.....	21
The Old Court House, 1769.....	22
The Home of George Wythe.....	25
The Home of Hon. John Blair.....	26
Bassett Hall.....	27
The Home of Peyton Randolph.....	28
The Moore House at Yorktown.....	31
The Yorktown Centennial Monument.....	32
The Old Church Tower at Jamestown.....	34
The Rev Robert Hunt Memorial.....	37
Bruton Parish Church viewed from the East..	42
The Duke of Gloucester Street.....	44
Partition Wall built in 1840, removed in 1905.....	48
Colonial Scene, by Wordsworth Thompson.....	57
The Jamestown Communion Silver.....	60
Communion Silver used at the College of William and Mary.....	63
The Jamestown Baptismal Font.....	63
The King George III Communion Silver.....	64
The Old Liberty Bell of Virginia.....	65
Two pages of the Parish Register of 1662.....	67
Pre-Revolutionary Prayer Book, with Prayer for the President pasted over Prayer for King George III.....	68
Bruton Parish Church Yard.....	72
The Tomb of the Custis Children.....	77
Diagram showing location of Partition Wall of 1840, removed in 1905	85
Restoration Plans, Transverse Section.....	86
Just after the Removal of the Partition Wall.....	88
Among the Ancient Tombs, Restoring Foundations	88
The President's Lectern.....	94
The King Edward VII Bible, (six views).....	97-102
The Colonial Capitol.....	120
Pew Plan of the Church restored.....	128
The Church prior to the restoration, viewed from the Duke of Gloucester St.	148
Old Wood Cut View of the Church.....	158
Brafferton Indian School at the College of William and Mary.....	165
View of the Restored Interior.....	172
Jamestown Island.....	177
Bruton Parish Church, Restored.....	177
Pre-Revolutionary Prayer Book, with marginal corrections	178
The Nelson House, Yorktown.....	181
The Colonial Governor's Canopied Pew.....	182
The Colonial Governor's Chair.....	186
Home of the Presidents of the College of William and Mary, where many Colonial Ministers resided.....	189
The Pulpit, Reading Desk, and Clerk's Desk in the restored Church.....	192
View of the Improvised Church at Jamestown for the Holy Communion on the Third Sunday after Trinity, 1907.....	196



The Church viewed from the Palace Green and the East

The Historic Environment of Bruton Parish Church



THE English colonies in Virginia extended first along the line of the great rivers which flow into the Chesapeake Bay and its estuaries, and in this territory we find most of our colonial churches. Between the James River and the York, lies the Peninsula of Virginia, which is about twelve miles wide from Jamestown, on the north bank of the James, to Gloucester County, on the north bank of the York, where was situated the ancient seat of King Powhatan. Though small in compass, this Peninsula is Virginia's richest historical possession. Here was cradled the infant republic. Here one called by those who conquered him, Bacon the rebel, marshalled the patriots of 1676, who enlisted to protect their homes against the Indians, and fought, when forced to, against Sir William Berkeley, the Governor, to maintain their liberty as freeborn Englishmen.

Down the road which runs upon the crest of the Peninsula, parallel with the present line of the Chesapeake and Ohio Railroad, marched the armies of the Revolution, led by LaFayette, Washington, and Lord Cornwallis, and in later years, the great armies of Johnston and McClennan passed over this road on the way to Richmond.

The soil is blood stained and thronged with sacred and stirring memories. Here was not only the Cradle of the Republic, but the birthplace of her liberty. The foundation stones alone remain of the buildings where, in 1619, the first representative Legislative Assembly held in America met at Jamestown, and where, in later years, in the House of Burgesses in Williamsburg, the eloquence of Patrick Henry kindled in Virginia the flames of the American Revolution:

but these stones are the corner-stones of the foundation upon which rests the government of the Federal Republic, while the monument which rises from the battlefield at Yorktown marks the place where the old order gave place to the new, and reminds us of the price of liberty.

Here the value of our free institutions may be measured by recalling what their creation cost, for on this soil are the tokens which recall the toil, the tears, the blood, and the birth-pangs of our civilization and our liberty.

Williamsburg

Because here the "air was pure and serene" and because "clear and crystal springs burst from champaign soils," settlers came in 1632 and "laid off and paled in" Middle Plantation, and named it thus because it lay midway between the James and the York. To both of these rivers it had access by navigable creeks, which run up to the outskirts of the town.

Of these early days little is known. The pioneers battled with the wilderness, with no dream of the glory which the future would throw like a halo over the soil reclaimed from the primeval forests. Their dreams were of Indians lurking without the palisades and hiding in the outskirts of the woodland.

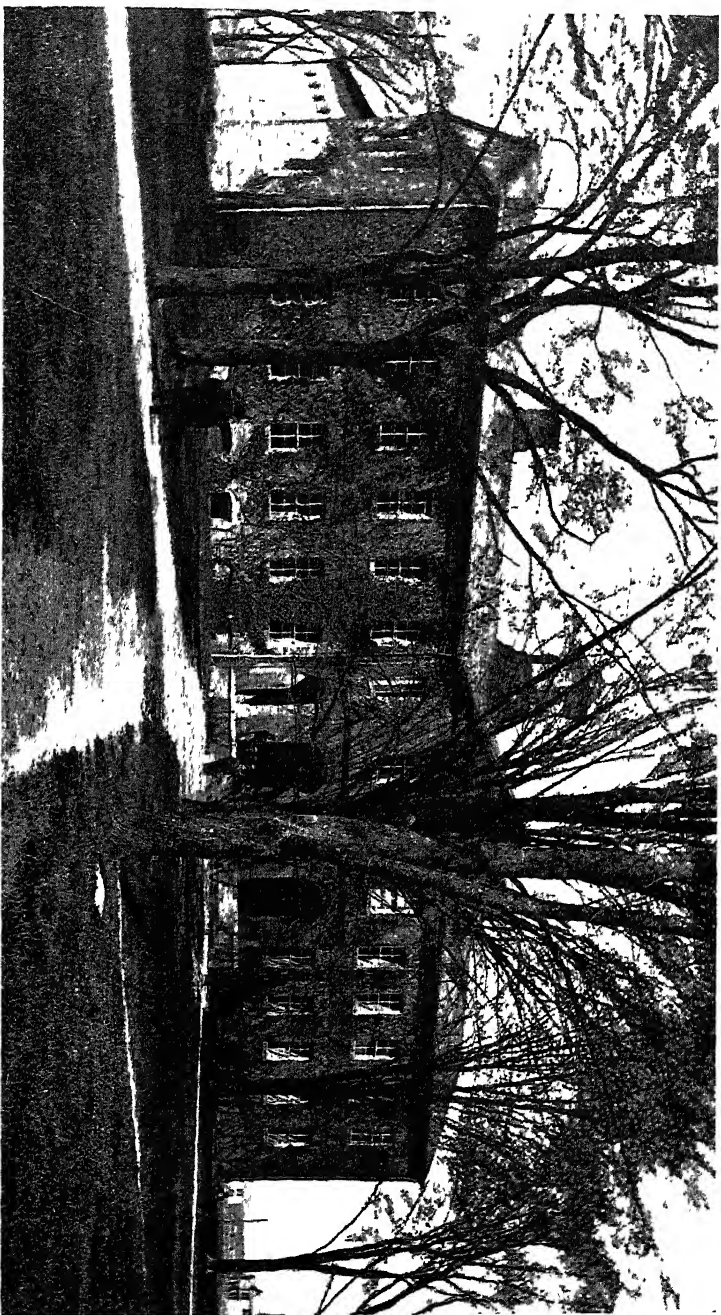
The Church

These forefathers of the hamlet* built for themselves a church here at Middle Plantation, and sleep in unknown graves in its unknown churchyard. The written records of the Parish do not begin until 1674.

The College

The College of William and Mary was largely the gift of

* The use in this connection of the familiar quotation from the *Elegy in the Country Churchyard* in a previous *History of Bruton Parish* has led the sexton to tell visitors that "the father of Hamlet (at Mr. Shakespeare wrote about is buried somewhere in this churchyard." As the Rector is quoted as authority for this statement, this explanatory note is inserted to safeguard the truth of history.



The College of William and Mary, 1693

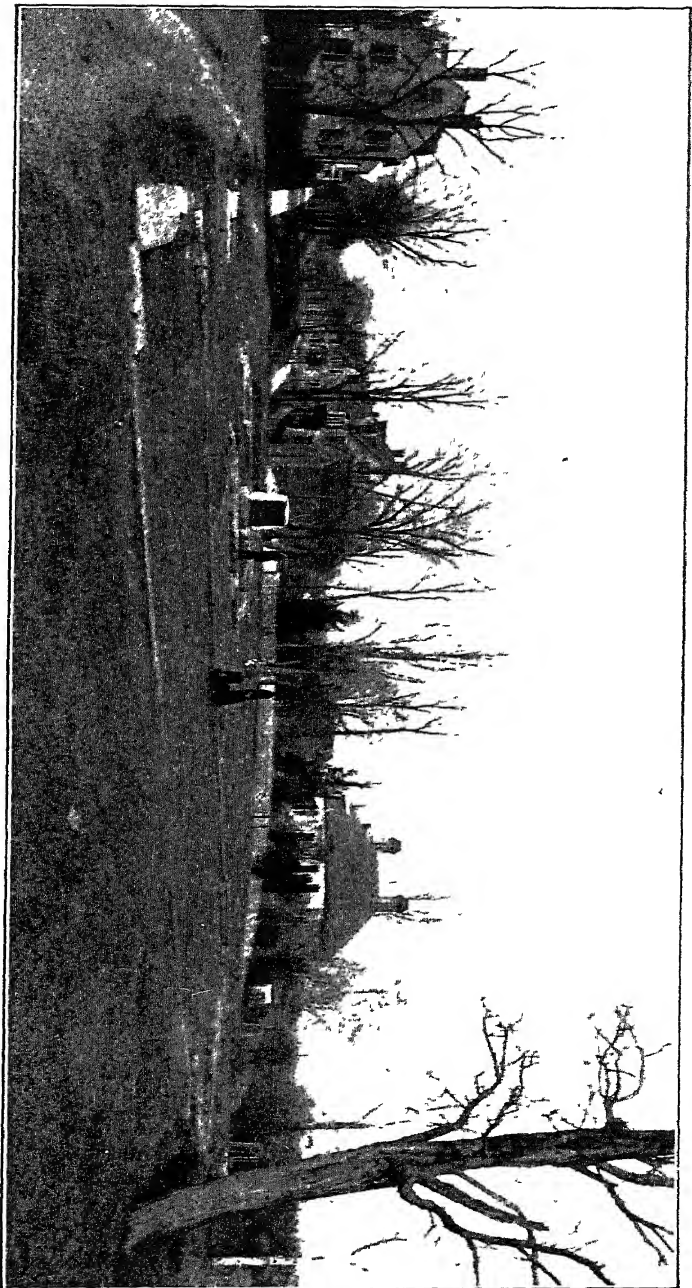
the Church to the people of Virginia. It was established in 1693 through the efforts of Rev. Commissary James Blair, D. D., once Rector of the Church at Henrico and, subsequently for many years, the Rector of Bruton Parish Church and President of the College. This institution was founded for the purpose of educating and Christianizing the Indian youth, who were quartered in Brafferton Hall, on the College grounds, and for training a native ministry, and educating the sons of the Virginia planters. All of the eight presidents of the College prior to the Revolution were clergymen or the Church of England.

Next to Harvard in age, William and Mary has stood through the centuries for the making of men; and the presidents, statesmen, warriors, and clergymen who have gone from her ancient halls to serve their generation and their country are witnesses to the fact that the College has been faithful to her trust. The nation owes to this institution a debt of gratitude which has never been recognized, and which cannot be repaid too generously or too soon. She gave Washington to lead our armies, because she made him County Surveyor, through which work he acquired the knowledge and experience which equipped him for larger service. She gave Jefferson to write our Charter of Independence, and Monroe and Tyler to enlarge the nation's borders, and many others to stand among men as leaders in both peace and war.

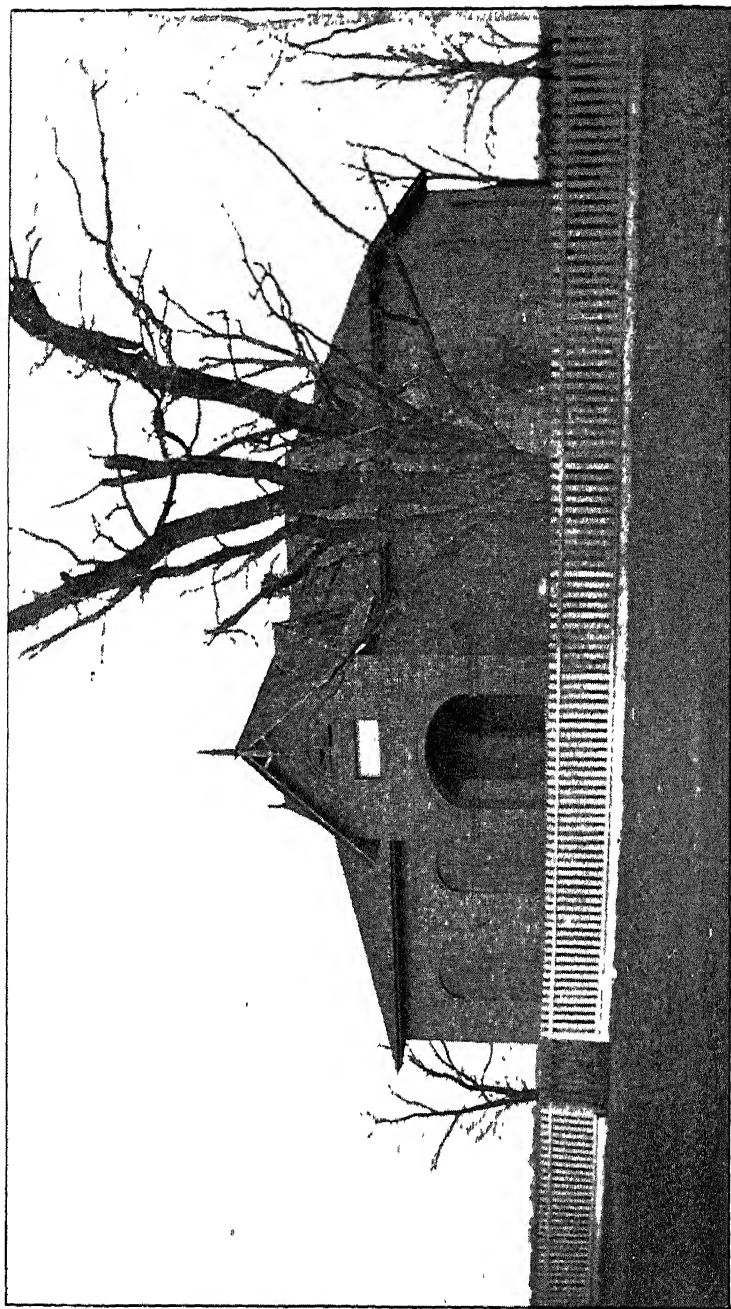
The students of the College, accompanied by one of the Masters, attended Bruton Parish Church, where the gallery in the west end was assigned to them, into which, by order of the Vestry, they were securely locked, and there they carved their names, which may be seen to-day, and doubtless dreamed of religious liberty.

Removal of the Seat of Government

Upon the removal of the Seat of Government from Jamestown to Williamsburg in 1699, the city assumed its



Duke of Gloucester Street looking west, Colonial Capital and Clerk's Office in foreground



Matthew Whaley School, built on site of Colonial Palace

present name in honor of the King, and sprang immediately into prominence as the Capitol of Colonial Virginia. The streets looked back to old England for their names, or took them from the inherent vanity of man; the main thoroughfare running from the College to the Capitol being named by Sir Francis Nicholson for the Duke of Gloucester, and the two streets parallel, being named Francis and Nicholson, for the Governor himself.

The Palace

To the east of the church lies the Palace Green, at the head of which stood, until just after the Revolution, the Palace of the Governor, built at a cost of three thousand pounds sterling. This was a "magnificent structure built at the public expense, finished and beautified with gates, fine gardens, offices, walks, and a canal, and orchard embracing in all 370 acres, bordered with lindens brought from Scotland."*

Facing the Green may be seen to-day the home of Chancellor Wythe, which adjoins the Parish churchyard, and further down, on the same side, the white columned house used for awhile as the residence of Governor Dinwiddie, while just across from this is the home of Audrey, of fiction, and nearby, on the same side of the Green, was the colonial theatre, where, "by permission of His Excellency, the Governor," many hours were spent by the Virginians of other days in enjoying the transported London plays.

The Governors were associated in many ways with Bruton Parish Church. Francis Nicholson and the Parish Vestry were in constant and often unpleasant contact, each being jealous of the power claimed and exercised by the other.

Governor Spotswood furnished the plans for the present church building, and largely supervised its erection, providing for himself and the members of his Council a canopied pew, around which his name was written in letters of gold.

* See "Colonial Capitols of Virginia," page 63 Miss Mary L. Foster.

Francis Fauquier is buried in the north aisle of the Parish Church, and Lord Botetourt, a devoted churchman and a sincere Christian gentleman, was followed by a great concourse of mourning friends, to whom he had endeared himself, from the church to his last resting place in the Chapel vault in the College of William and Mary. Lord Dunmore gave to the gallery in the west end of the church the name, "Dunmore's Gallery," by resorting to it with his Council when the prayer for the King began to be unpopular, and when the Burgesses around the Governor's pew began to mutter irreverent imprecations, when, as loyal churchmen, they should have been praying devoutly for King George III and his Parliament.

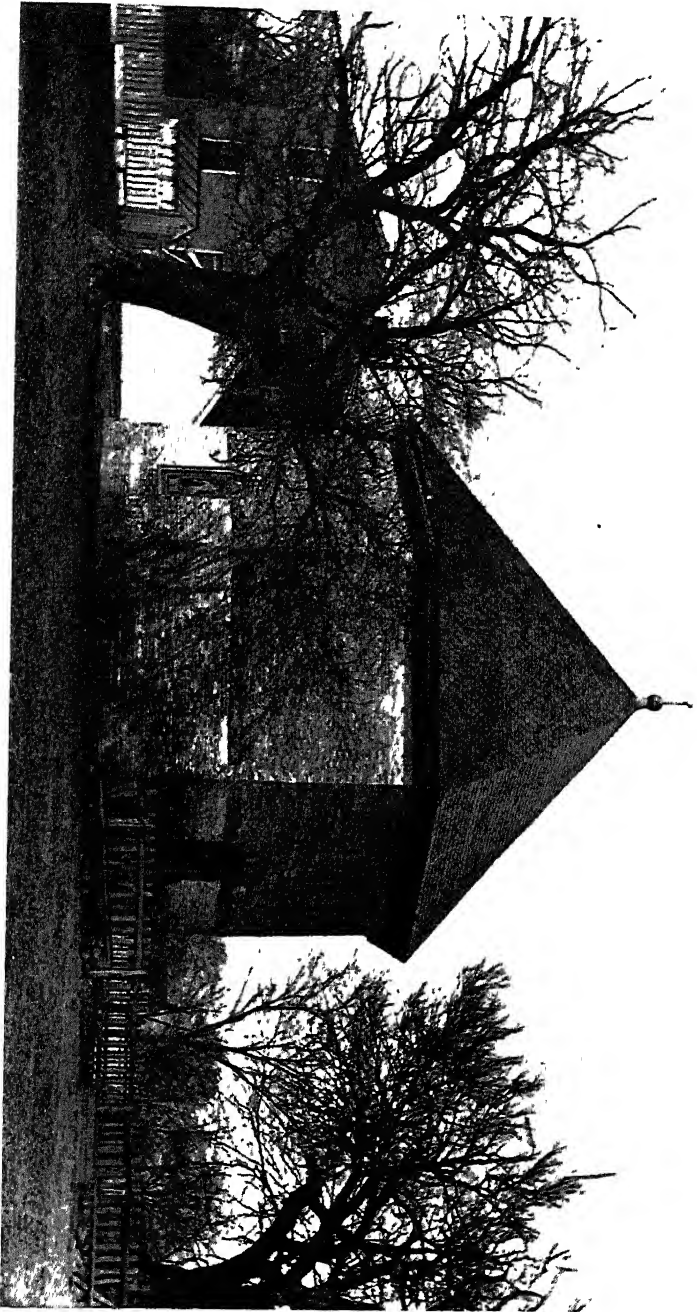
The House of Burgesses

The removal of the House of Burgesses to Williamsburg in 1699, caused the building of the present church in 1710-15, and brought Bruton into prominence as the Court Church of Colonial Virginia. As suggested by Governor Spotswood, the government appropriated a sufficient sum of money to "build the wings and intervening part of the church, and to provide pews for the Governor, his Council, and the members of the House of Burgesses." The foundations alone remain of the "Old Capitol" at the extreme east end of Duke of Gloucester Street, and a plain granite boulder, strong and rugged, bears this brief and eloquent inscription :

The Old Capitol

"Here, Patrick Henry first kindled the flames of Revolution by his resolutions and speech against the Stamp Act, May 29-30, 1765.

Here, March 12, 1773, Dabney Carr offered, and the Convention of Virginia unanimously adopted, the resolutions to appoint a Committee to correspond with similar Committees in the other Colonies: the first step taken towards the union of the States.



The Old Powder Horn, 1714



The Old Court House, 1769

Here, May 15, 1776, the Convention of Virginia, through resolutions drafted by Edmund Pendleton, offered by Thomas Nelson, Jr., advocated by Patrick Henry, unanimously called on Congress to declare the Colonies free and independent States.

Here, June 12, 1776, was adopted by the Convention the immortal work of George Mason, the Declaration of Rights; and on June 27, 1776, the first written Constitution of a free and independent State ever framed."

These were the men and these the days which did most to enshrine old Bruton in the heart of history; and in the church, restored through simple memorials, the nation pays to them a tribute of devotion.

The Temple of Justice—The Temple of War

From the churchyard, looking eastward over the Palace Green, may be seen the COURT HOUSE of 1769, across from which is the octagon POWDER HORN, built by Governor Spotswood in 1714, in which was started the Revolution in Virginia by the removal of the powder by Lord Dunmore on April 21, 1775, and in which was subsequently organized the Baptist Church in Williamsburg, by the Rev. Scervant Jones, whose fame as a writer of epitaphs has seldom been surpassed, as may be seen from the inscription on the tomb in the churchyard in memory of Ann, his "angel wife."*

Some Ancient Homes of Vestrymen of Bruton Parish Church

The Wythe House

The large brick house adjoining the churchyard and

* The blessing of Scervant Jones, said at the tavern of Mr. Howl where a chicken that had been dinner on several previous occasions was served to the Reverend gentleman.

"Good Lord of Love
Look down from above,
And bless the 'Owl
Who ate this fowl
And left these bones
For Scervant Jones."

facing the Palace Green, was the home of Chancellor George Wythe, the teacher, at the College of William and Mary, of Jefferson, Monroe, and Marshall; and a signer of the Declaration of Independence. During his Yorktown campaign, this house was used by General Washington as his headquarters.

Chancellor Wythe was for many years a vestryman and warden of Bruton Parish Church.

The House With White Columns

The house on the same side of the Palace Green, with the white columned porch, is associated with the names of the Pages and Saunders, and as before mentioned, was used for awhile by Governor Dinwiddie as his palace.

The Blair House

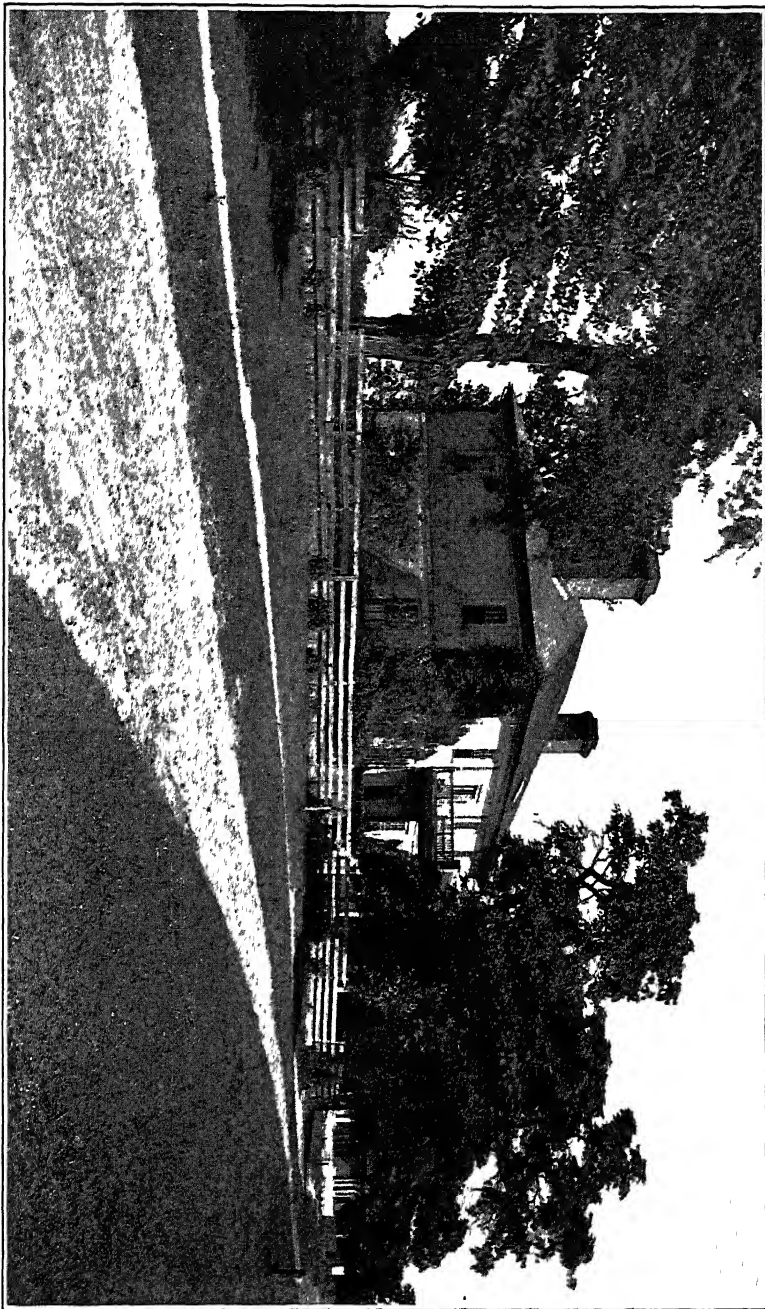
As one passes from the church to the college, on the right hand side of the street, there is seen a low house with stone steps, which was the home of Hon. John Blair, appointed by Washington as Judge of the United States Supreme Court. It is said that Chief Justice John Marshall at one time resided here.

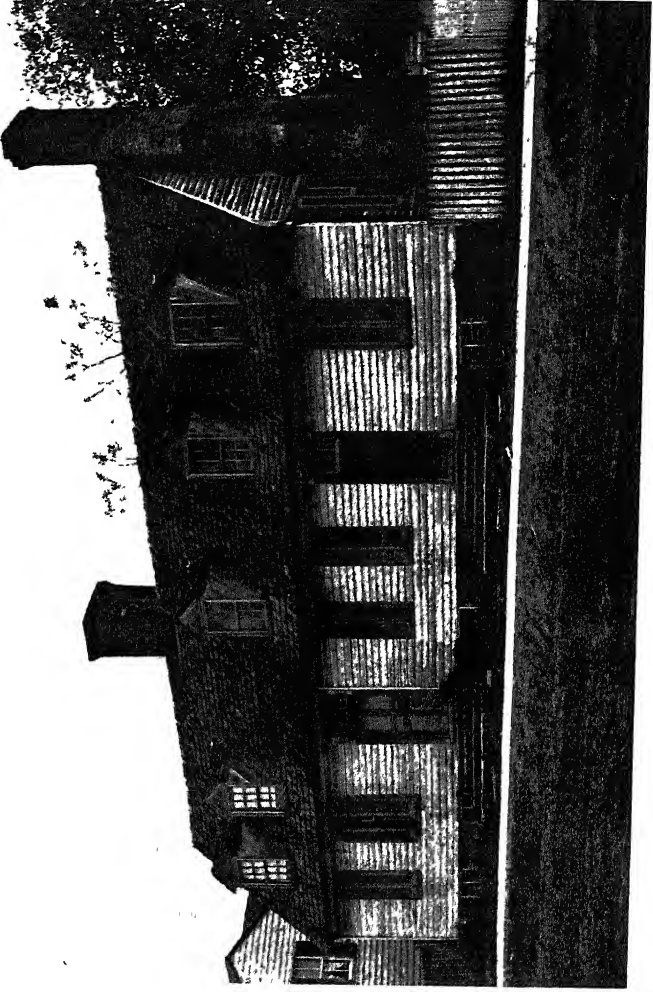
An old letter written by Miss Blair tells of the genial entrance of Lord Botetourt into a circle of young people, who, gathered on these stone steps, on a moonlight night, were singing to the accompaniment of a guitar.

Judge Blair was a member of the Parish Vestry. His grave lies nearby the gate which opens upon the Palace Green.

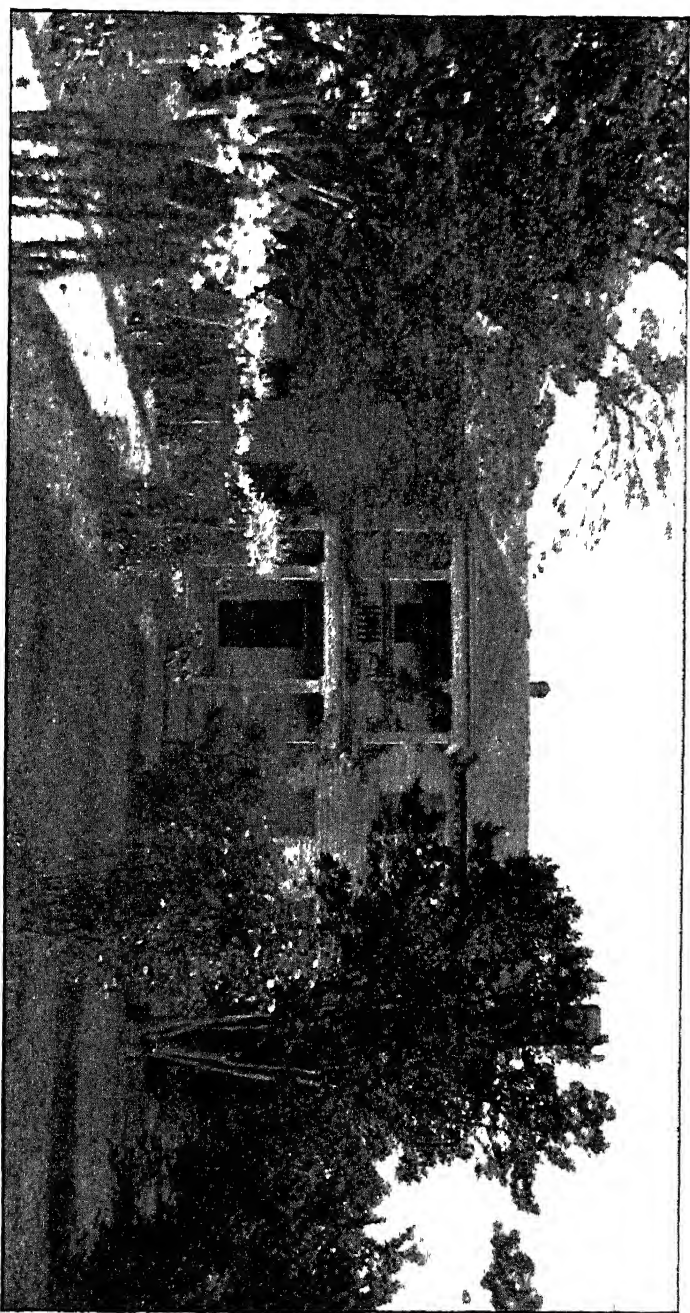
The College President's House

The house to the right of the walk leading through the campus of William and Mary College, was the home of the college presidents, many of whom were Rectors of Bruton Church, while others served the church as Parish Vestrymen. Here, Lord Cornwallis had his headquarters. The building,

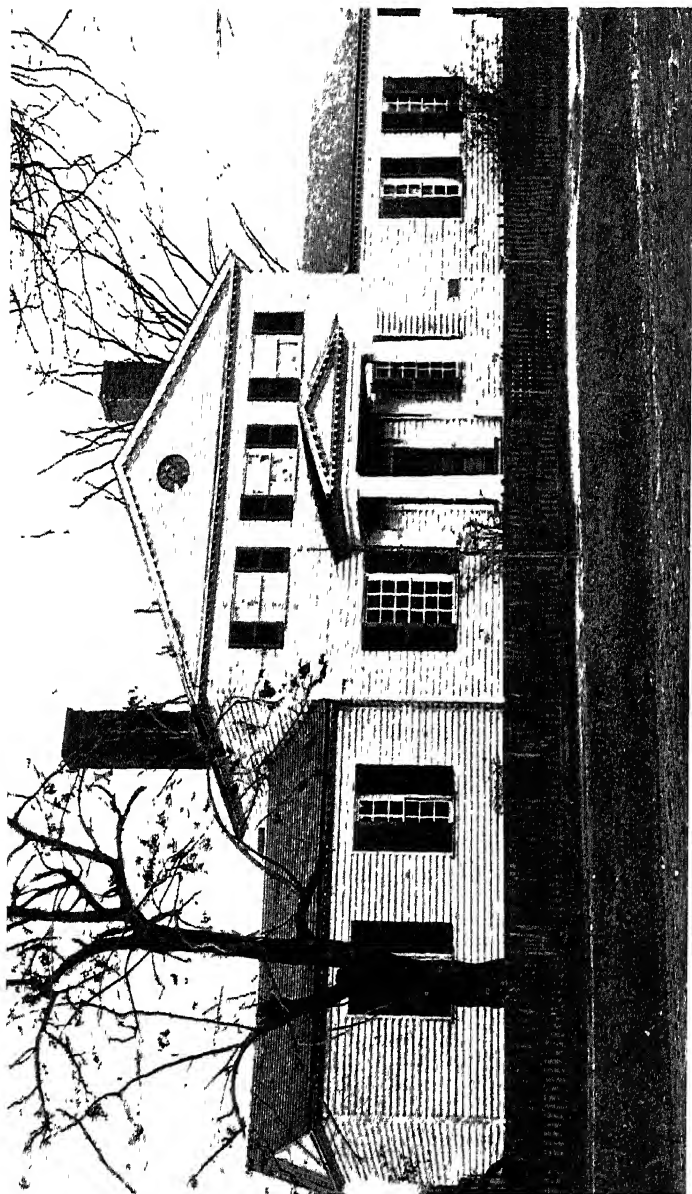




Home of John Blair



Bassett Hall, at the East End of Francis Street



Home of Peyton Randolph, Francis Street

having been subsequently burned by French troops quartered there while on their way from Yorktown, was rebuilt by Louis XVI, from his private purse. (See index for illustration)

Homes on the Court Green

The Tucker House

The house diagonally across from the church with dormer windows, which wanders with colonial freedom over the lot once owned by Edmund Randolph, was occupied by Judge St. George Tucker about 1779, and has remained in the family of his descendants.

The Peachy House

The second house to the east was the home of Dr. Peachy, who entertained General LaFayette, and it is said that when the General returned to Williamsburg in 1824, he addressed the people of the city from the balcony of this house.

Basset Hall

At the far east end of Francis Street, back in a spacious lawn, stands the home of Burwell Bassett, the friend and frequent host of General Washington. This was also the home of John Tyler, President of the United States.

Home of Peyton Randolph

Adjoining the Bassett Hall property is the home of the Hon. Peyton Randolph, Speaker of the House of Burgesses and President of the Continental Congress, who for many years served as Vestryman of Bruton Parish Church.

The Galt House

One of the most ancient homes in Williamsburg stands on the opposite side of Francis Street, further to the west.

By whom it was built is not known, but for many years it was the home of the Galts, vestrymen of Bruton Parish Church, and doctors, through successive generations, in charge of the Eastern State Hospital, which was established by the House of Burgesses in 1769, and is the oldest institution for the exclusive care of the insane in America.

The Galts were also prominent in the Masonic Fraternity, whose delapidated ancient temple, where the first Grand Lodge of Virginia was organized, stands farther up on the same side of the street.

Tazewell Hall

Until recently, the home of Sir John Randolph, Speaker of the House of Burgesses, and of Edmund Randolph, Attorney-General during Washington's administration, stood at the head of England Street, to the south of the Powder Horn. The house has been turned around, and now faces the east.

Other Points of Interest

Raleigh Tavern

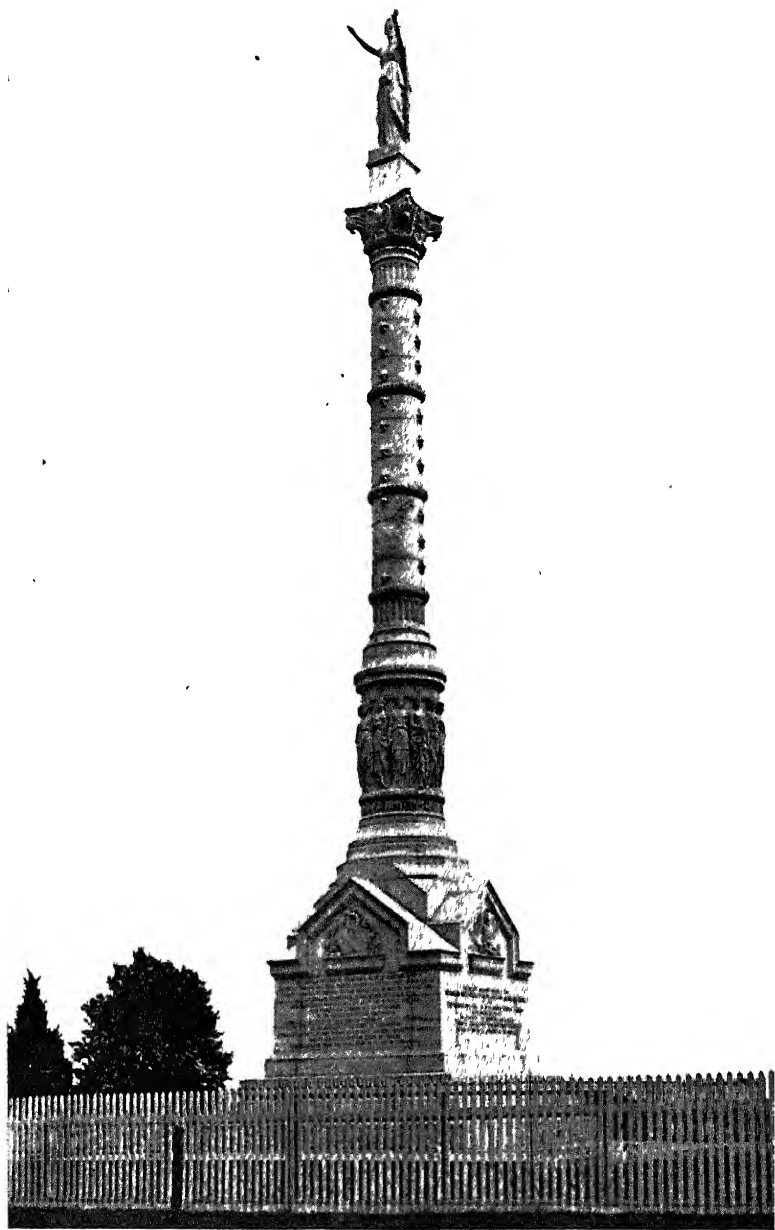
The site of the old Raleigh Tavern, now occupied by the store of L. W. Lane & Son, is of interest, as it was here that the Burgesses frequently met, after the House was dissolved by Lord Dunmore, and acted upon many of the most important measures culminating in the Revolution. Bruton Parish Church was doubtless called in those days to counteract many influences which proceeded from this famous resort, where the genial freedom of colonial life gave vent to itself in excesses which often called for repentance.

The Six Chimney Lot

On the grounds of the Eastern State Hospital, where now stands the brick Custis kitchen, once stood the home



The Moore House at Yorktown



The Yorktown Centennial Monument
Fourteen miles from Williamsburg

where Washington and his bride resided a short time after his marriage to Mrs. Custis.

Carter's Grove

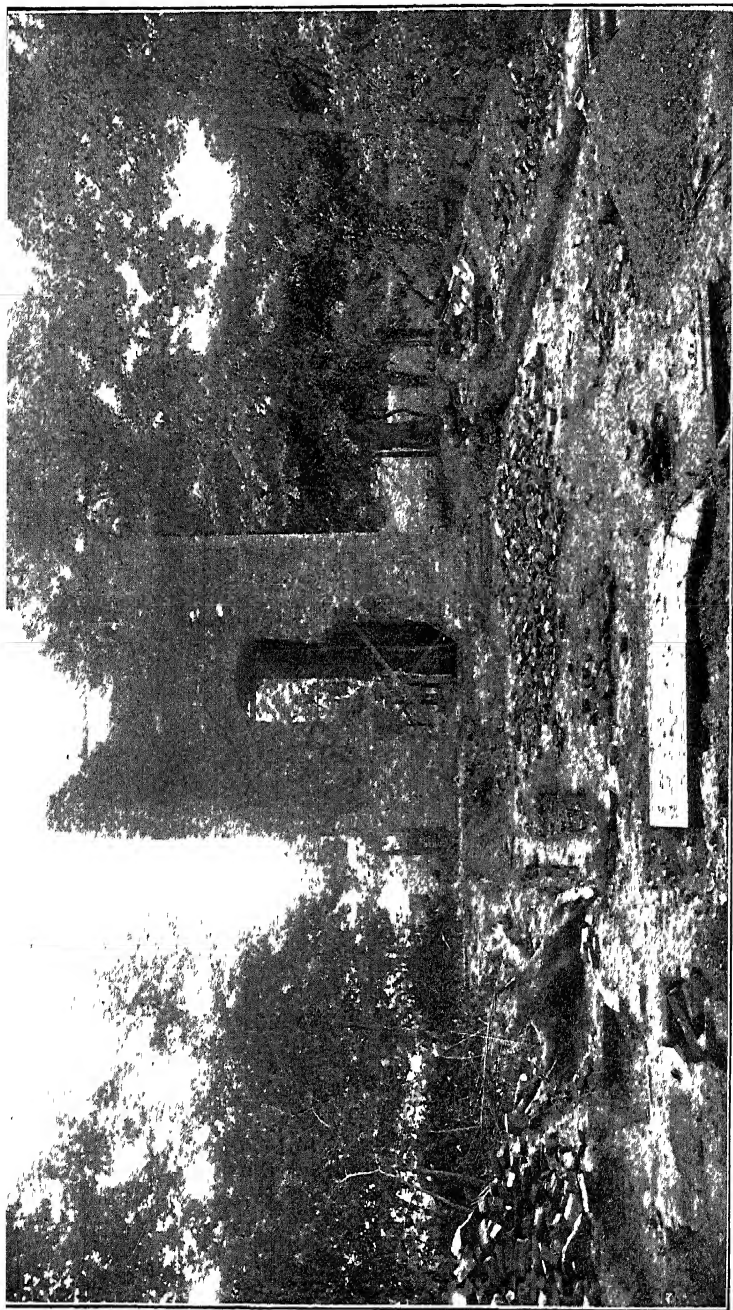
Five miles from Williamsburg, on the James River, is the home built by "King Carter" for his daughter, who married Nathaniel Burwell. This is one of the most stately and beautiful homes on the James. During the Revolution, Tarleton and his Cavalry Officers were quartered there, and they left upon the banisters in the hall the deep slashes of their sabres

The Spirit of the Past

Intangible, but real; invisible, but ever present, the spirit of the days of long ago haunts and hallows the ancient city and the homes of its honored dead; a spirit that stirs the memory and fires the imagination; a spirit that will, we trust, illumine the judgment of those who have entered upon this rich inheritance of the past and lead them to guard these ancient landmarks and resist the spirit of ruthless innovation which threatens to rob the city of its unique distinction and its charm.

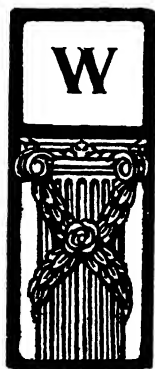
Yorktown

Yorktown, with its many associations with the Revolution, and its interesting memorials of the past, is fourteen miles from Williamsburg, from which point it is generally reached by visitors.



The Old Tower at Jamestown, showing foundation in foreground

The Church at Jamestown



WHEN I went first to Virginia, I well remember wee did hang an awning (which is an old saile) to three or foure trees, to shadow us from the Sunne, our walles were railes of wood, our seates unhewed trees, till we cut plankes; our Pulpit a bar of wood nailed to two neighbouring trees; in foule weather we shifted into an old rotten tent: for we had few better, and this came by way of advanture for new. * * * wee had daily Common Prayer morning and evening, every Sunday two Sermons, and every three months the holy communion, till our minister died (the Rev. Mr. Hunt): but our prayers daily, with an homily on Sundaies, we continued two or three years after, till more Preachers came.”*

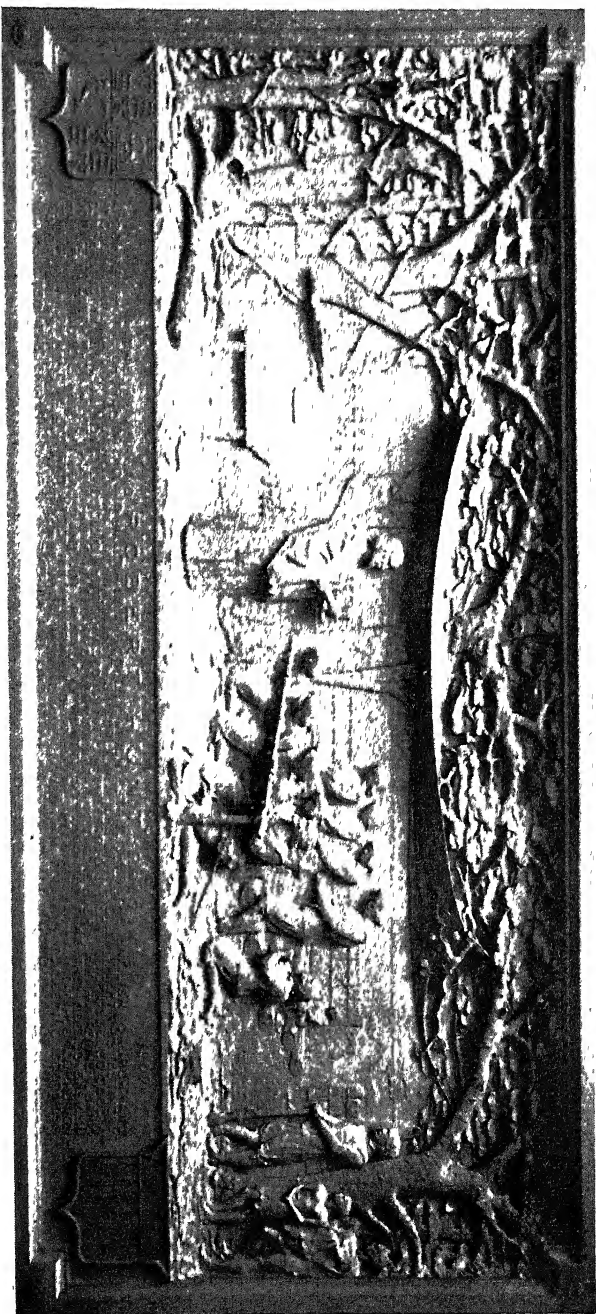
Thus John Smith describes the beginning at Jamestown of the permanent establishment of the English Church in America. It was no commercial spirit, no wild impulse of godless adventurers, which almost impatiently improvised this temple in the midst of the primæval forests, where good Master Hunt read each day the Morning and Evening Prayer of the English Church liturgy, and where, having first healed the dissensions which threatened to overthrow the whole enterprise, he administered to his people the Holy Communion “as an outward and visible token and pledge of reconciliation.” The American Church has sought to recall that scene and to present it as a witness and memorial, through the bas-relief erected at Jamestown to the memory of Rev. Robert Hunt. It is a witness of a fact which lies firm and strong as a corner-stone in the foundation of the republic, namely, that religion was present as a powerful, regulative and constructive force in the establishment of the Virginia Colony, and

* Smith, Works (Arber's ed.), 95⁸

was planted here to be a blessing to the people under the ministry of the old Church of England, and through the forms of worship set forth and sanctioned in the Book of Common Prayer. Beneath that sail awning was the ministry of the English Church represented in Robert Hunt, commissioned by the Archbishop of Canterbury, the Bible, the rule of the Church's faith, the Book of Common Prayer, embodying the historic Creeds of christendom, and the sacred vessels for the administration of the Holy Communion. These, with the baptismal font, were the tokens sent by the Mother Church of England, with her blessing to Virginia, and these tokens have remained as witnesses to the continuity of the Church's life, and as the symbols of her terms of unity. They constitute the fundamental part of our inheritance as churchmen, which we cherish without bigotry, and offer, without narrowness or presumption, as a basis of unity to all who profess and call themselves Christians.

THE SECOND CHURCH. The second Church was built within the triangular fort, and was "a homely thing like a barne, set upon crotchetts, covered with raftes, sedge and earth; so was also the walls." This building was destroyed in the conflagration which occurred on January 7, 1608.

THE THIRD CHURCH. The third Church was built by Captain Newport in 1608, and was repaired by Lord Delaware in 1610. It was a frame structure, sixty feet long by twenty-four feet wide. "All the pews and the pulpit were of cedar, with fair broad windows, also of cedar, to shut and open, as the weather shall occasion." The font was "hewen hollow like a canoe," and there were two bells in the steeple at the west end. "The Church was so cast as to be very light within, and the Lord Governor caused it to be kept passing sweet and trimmed up with divers flowers." There was a sexton in charge of the church, and every morning at the ringing of a bell by him, about ten o'clock, each man addressed himself to prayers, and so at four of the clock, before supper. There were a sermon every Thursday and two



The Rev. Robert Hunt Memorial at Jamestown

REV. ROBERT HUNT, PARSYTER

Inscribed

Appointed by the Church of England Minister of the Colony which established the English Church and English civilization at Jamestown, Virginia, in 1607. His people, members of the Colony, left his tears as a legacy concerning him. "He was an honest, religious and courageous divine. He preferred the service of God in so good a voyage to every thought of ease at home. He endured every privation, yet none ever heard him complain. During his life our factions were healed and our greatest extremes so comforted that they seemed easy, a comparison with what we endured after his memorable death." We all received from him the Holy Communion as a pledge of reconciliation for we all loved him for his exceeding goodness." He planted the English Church in America and laid down his life in the foundation of Virginia.

sermons every Sunday, the two preachers taking their weekly turns. "Every Sunday, when the Lord Governor went to church, he was accompanied with all the Councillors, Captains, other officers, and all the gentlemen, and with a guard of fifty Halberdiers in his Lordship's Livery, fair red cloaks, on each side and behind him. The Lord Governor sat in the choir, in a green velvet chair, with a velvet cushion before him on which he knelt, and the council, captains, and officers, sat on each side of him, each in their place, and when the Lord Governor returned home, he was waited on in the same manner to his house."*

In this Church was celebrated the marriage of John Rolfe, to the Princess Pocahontas in 1614; she having been previously baptized, most probably, by Rev. Alexander Wittaker, minister of the Church at Dale's, in the Parish of Henrico.

THE FOURTH CHURCH. The fourth Church, a frame structure 50 ft. x 20 ft., was built, "wholly at the charge of the inhabitants of Jamestown," by Captain Argall in 1617. This was doubtless the first Church built upon the present site of the Jamestown Church, and it was in this building that the first representative legislative Assembly ever held in America met on July 30, 1619. "Where Sir George Yeardley, the Governor, being sett downe in his accustomed place, those of the Counsel of Estate sate next to him on both handes, except onely the Secretary (John Pory), then appointed Speaker, who sate right before him; John Twine, clerke of the General Assembly, being placed next the Speaker; and Thomas Peirse, the Sergeant, standing at the barre, to be ready for any service the Assembly should command him.

"But forasmuche as men's affaires doe little prosper where God's service is neglected, all the Burgesses took their places in the Quire till a prayer was said by Mr. (Richard)

* Brown, *First Republic*, 129

Bucke, the minister, that it would please God to guard and sanctifie all our proceedings to his owne glory and the good of this Plantation." 1.

THE FIFTH CHURCH. (First Brick Church). The fifth Church was the first one built of brick, and was begun in 1639, under the administration of Sir John Harvey. This Church was burned September 19, 1676, being fired by Nathaniel Bacon, Jr. The tower of this building stands,* "Lone relic of the past."

THE SIXTH CHURCH. The sixth Church, also built of brick, was upon the foundations of the Church of 1639, and remained in use for many years. After the removal of the seat of government to Williamsburg in 1699, Jamestown languished. This Church, however, remained in use until about 1758, when it fell rapidly into ruins. The last rector at Jamestown was Rev. James Madison, D. D., the first Bishop of Virginia.

THE SEVENTH CHURCH. The seventh Church built on the Island has just been erected by the Society of Colonial Dames of America over the ancient foundations. The old tower has not been touched, and stands apart from the new building, to which it gives entrance. The building and grounds about it are now the property of the "Association for the Preservation of Virginia Antiquities." It is a Church without a minister and without a congregation,—a memorial through which and beyond which one catches a vision of the church of the tragic past, and from the ancient tower there seem to come the far away echoes of the service of other days, but,

"The worshippers are scatted'd now
Who met before thy shrine,
And silence reigns where anthems rose
In days of auld lang syne.

(1) Virginia State Senate Doc. (extra), 1874, 9-32.

* "Cradle of the Republic," revised and rewritten by Lyon G. Tyler, L.L. D., President of the College of William and Mary.

And rudely sighs the wandering wind
Where oft, in years gone by,
Prayer rose from many hearts to Him,
The highest of the high.
The tramp of many a busy foot
Which sought thy aisles is o'er.
And many a weary heart around,
Is still'd for evermore."

With the removal of the Government, Bruton came to be the Court Church of the Colony; subsequently inheriting the Jamestown Font and Communion Silver, and is now the only Episcopal Church in the original County of James City.

Historical Sketch of Bruton Parish Church, Williamsburg, Virginia

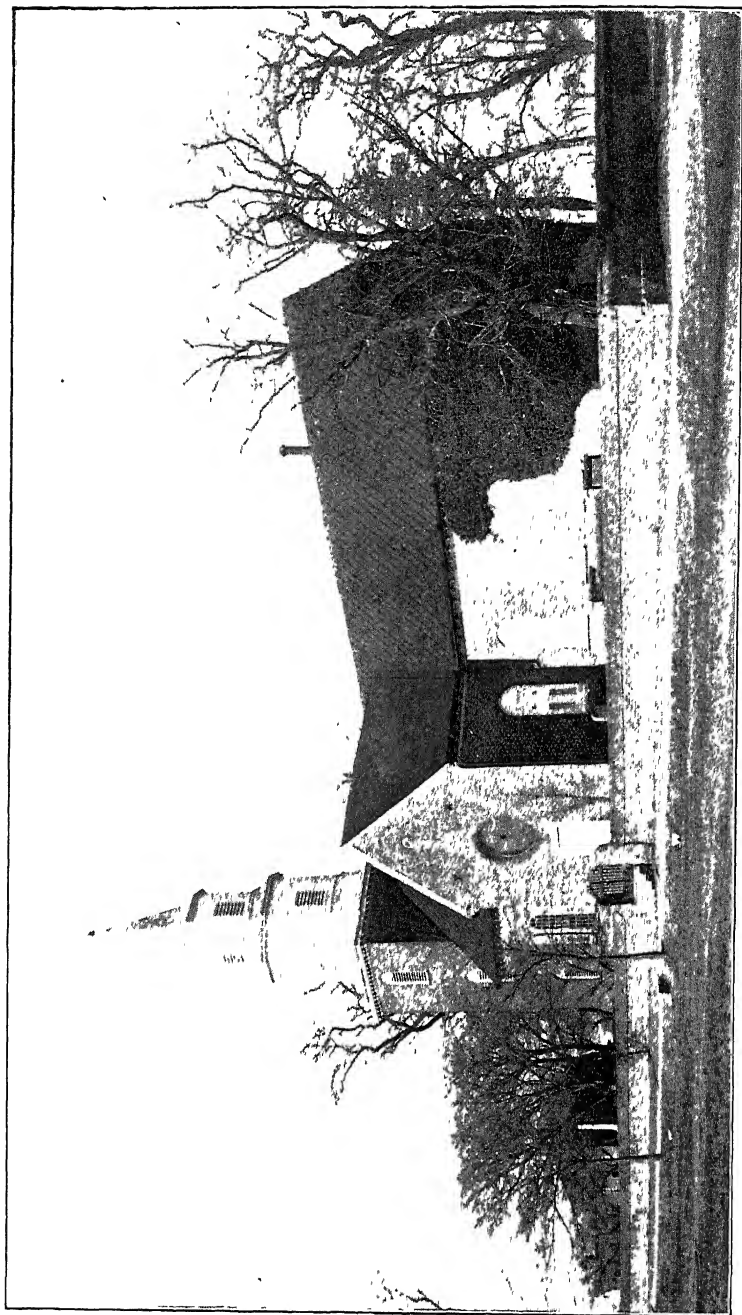


RUTON Parish Church bears witness to the continuity of the life of the Church established at Jamestown in 1607. The history of its beginning and early life lies in that period of obscurity occasioned by the destruction and loss of the written records of the Church and the county courts of Virginia. From what remains we learn that in 1632 Middle Plantation (subsequently Williamsburg) was "laid out and paled in" seven miles inland from Jamestown in the original county of James City, and soon thereafter a parish bearing the plantation name was created. In 1644 a parish in James City county, called "Harrop," was established, which, on April 1, 1648, was united with Middle Plantation Parish, forming the parish of Middletown. In 1674 the parish of Marston (established in York county in 1654) and Middletown Parish were united under the name Bruton Parish.

Name of the Parish

The source from which the name was derived is suggested by the inscription on the tomb of Sir Thomas Ludwell, which lies at the entrance of the north transept door, which states that he was born "at Bruton, in the county of Summerset, in the Kingdom of England, and departed this life in the year 1678."

* The more complete history of the Parish from the ancient Vestry Books was published by the author in 1903. This chapter was first written by the author for the Southern Churchman, Oct. 27, 1906, for the series of articles on Colonial Churches and was copyrighted by the Southern Churchman Co. and is used by permission of the Company.



The Church Viewed From the West

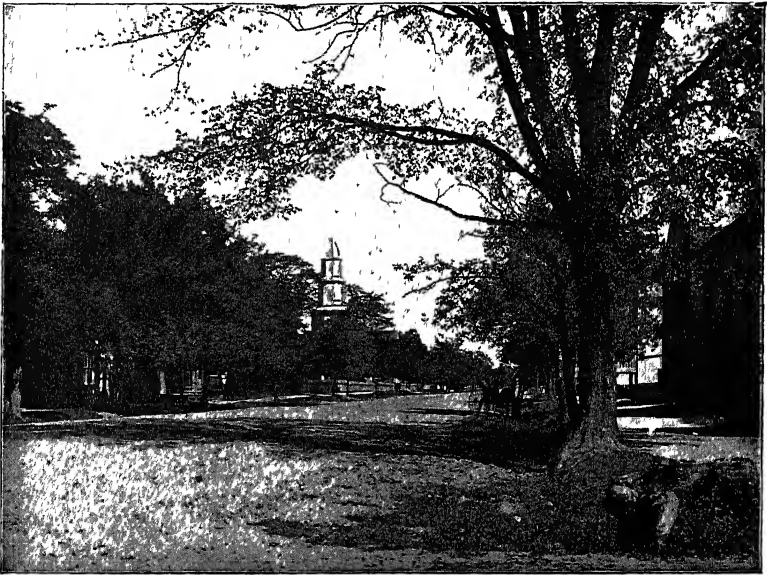
Church Buildings

The First Church and the Church of 1674

There was a church building in Williamsburg in 1665, which in 1674 had come to be known as the "Old Church." This fact is established by an entry in the vestry book of Middlesex Parish, which directs that a church be built in that parish, "after the model of the one in Williamsburg." How long this building had been in use is not known, but it had grown old in 1674, at which time the new vestry book opens with the order under date "April ye 18th," that a "New church be built with brick att ye Middle Plantation." Land sufficient for the church and churchyard was given by Col. John Page, together with twenty pounds sterling to aid in erection of the building. The beginning of Church life in this building, the foundations of which were unearthed during the excavations made in 1905, is noted in the quaint entry under date "November ye 29th, 1683: Whereas, ye Brick Church at Middle Plantation is now finished, It is ordered yt all ye Inhabitants of ye said Parish do for the future repair thither to hear Divine Service and ye Word of God preached: And that Mr. Rowland Jones, Minister, do dedicate ye said Church ye sixth of January next, being ye Epiphany."

The records of this period tell of the "old Communion Table," which is to be removed to the minister's house and there remain; of the purchase of a "Ring of Bells;" of fees paid in tobacco for registering official acts, and for digging graves in the church aisle and chancel, and of "ye sum of Sixteen Thousand Six Hundred and Sixty Six pounds of Tobacco and Caske," to be paid annually to Mr. Rowland Jones, Minister. Col. John Page has accorded to him "the privilege to sett a pew for himself and ffamily in the Chancell of the New Church," while the rest of the congregation is made subject to the order "that ye Men sit on the North side of the Church and ye Women on the left." Later on it is ordered that "Ye Gallery be assigned for the use of the Col-

lege Youth" of William and Mary, to which gallery there is to be "put a door with a lock and key, the sexton to keep the key" Here the students sat and carved their names, which may be seen to-day, and doubtless indulged in incipient reasoning relative to religious liberty. Thomas Jefferson was among them. In the long records relative to the conflict as to the "right of Induction" we see the evidence of the spirit of liberty and the demand for self-government. The vestry, the representatives of the people, in these conflicts were gaining experience in the science of self-government. Their con-



The Duke of Gloucester Street, looking East

tion, that the civil authority should not impose ministers upon the congregation without the consent of the people, led to struggles which were prophetic and preparatory to the part which the vestrymen of the Church were subsequently to take in the House of Burgesses as champions of the liberties of the people of Virginia

Bruton Parish church, upon the removal of the seat of government from Jamestown to Williamsburg in 1699, succeeded to the prestige which pertained to the church of the Capital of the Colony. From this time there grew about the church an environment of ever-increasing interest, and about it gathered an atmosphere which with the passing years has caught and reflects the light of other days.

The county road which ran by the church yard, marking the inward and outward march of English civilization, now rose to the dignity of the Duke of Gloucester Street. The newly-designed yard and gardens of the Governor's palace swept down along the east wall of the church. In spacious yards adjacent rose the stately houses of the Virginia gentry who had resorted to the capital. Near by towered the wall of the College of William and Mary, and the halls of the Virginia House of Burgesses, and facing each other on the open green stood the Court of Justice and the octagon Powder Horn. The church had become the Court church of Colonial Virginia. His Excellency the Governor, attended by his Council of State and surrounded by the members of the House of Burgesses, gave to the church an official distinction and a position of unique importance.

The Church of 1710-15

The old brick building of 1674 soon became inadequate to the needs of the situation, and in 1710, during the rectorship of the Reverend Commissary James Blair, D. D., it was determined that a new church should be built. Plans were furnished by Governor Alex. Spotswood, who proposed that the vestry should build the two ends of the church and promised that the government "would take care of the wings and intervening part." The House of Burgesses, in addition, was pleased to state that they "would appropriate a Sufficient Sum of Money for the building of pews for the Governor, Council and the House of Burgesses," and appointed Mr. John Hollo-

way, Mr. Nicholas Meriwether and Mr. Robert Bolling a committee to co-operate with the vestry in the undertaking.

This building, which was completed in 1715, has remained continuously in use and has well withstood the rough usages of war and the devastating touch of time. Its ministers, as shown from cotemporaneous records, were, without a single exception, men of superior culture and godly piety. Most of them were Masters of Arts from the Universities of Oxford and Cambridge, or full graduates of the College of William and Mary, and that they served the cause of Christ with devotion and fidelity is attested in every instance by resolutions of the vestry.

Official distinction was recognized and emphasized in the church. To His Excellency the Governor and his Council of State was assigned a pew elevated from the floor, overhung with a rich red canopy, around which his name was emblazoned in letters of gold, the name being changed as Spotswood, Drysdale, Gooch, Dinwiddie, Fauquier, Lord Botetourt and Lord Dunmore succeeded to office. In the square pews of the transepts sat the members of the House of Burgesses, the pews in the choir being assigned to the Surveyor-General and the Parish Rector, while in the overhanging galleries, in the transepts, and along the side walls of the church sat the Speaker of the House of Burgesses and other persons of wealth and distinction to whom the privilege of erecting these private galleries was accorded from time to time.

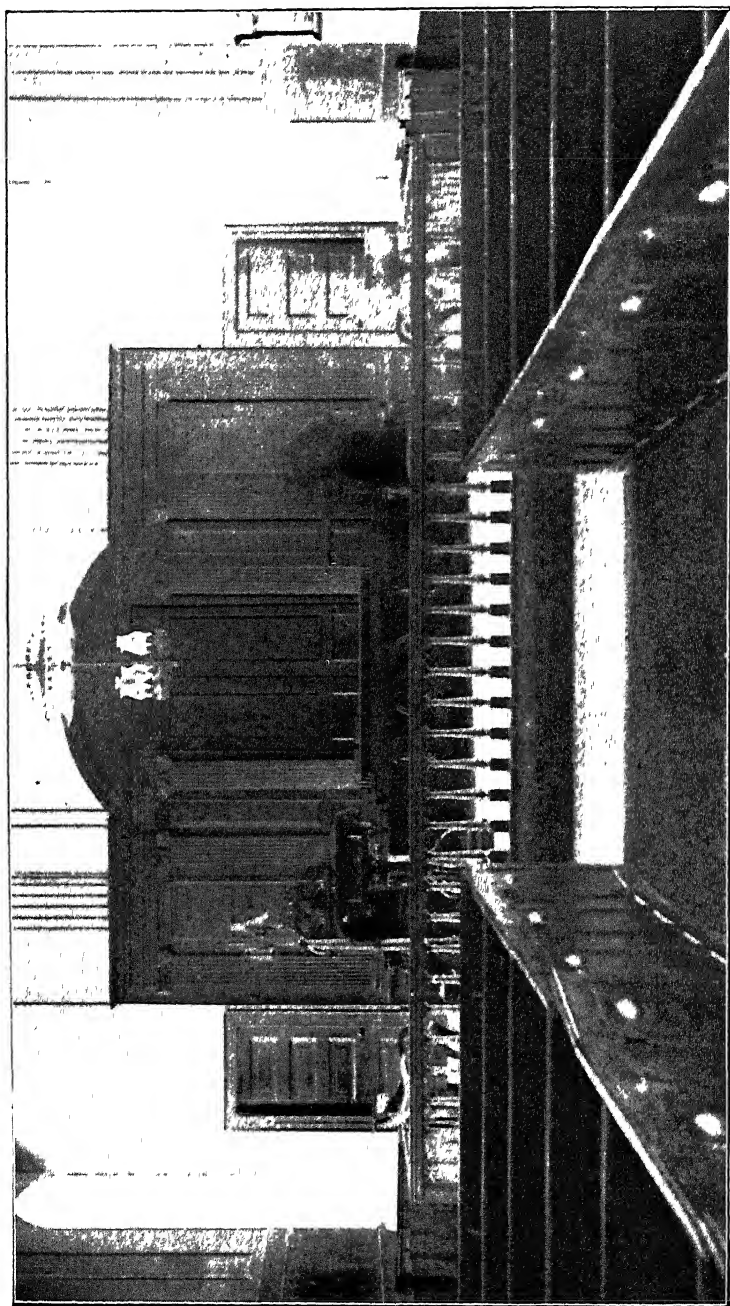
The Church and the Revolution

With the approach of the American Revolution, the services in old Bruton assumed a tone of tenderness and of thrilling interest, unique in character, and fervent with power. Men, as they listened to the proclamation of the Gospel of redemption, saw clearer the vision of liberty, and felt a deeper need of the guidance and help of God. Washington makes mention in his diary of attending services here and adds, "and fasted all day." A cotemporaneous letter, written by one

of the congregation to a friend in London, tells of the intensity of grief and the depth of feeling manifested in the service held by order of the government when news reached America that Parliament had passed the "Stamp Act." The church, it was said, would not begin to hold the people who thronged to attend the service. These people loved old England, and were bound to her by material interests and by ties of blood. They wanted to continue to honor and obey the civil authority, and to pray for their King, and they thronged to these services in old Bruton to express their faith and devotion and the passionate longing of their lives for justice, liberty, and peace, and to-day the old church is hallowed by the memory of these prayers which arose from bleeding hearts to our Fathers' God and our God, through the Liturgy which we use and love the more for these associations by which it is hallowed and enriched. In the eventide, when the parting glory of the day falls like a benediction and lingers in the old church, the old scenes come like a vision before the illumined imagination. Upon bended knee we seem to behold that noble band of patriot legislators—Nelson, Wythe, Harrison, Braxton, the Lees, Cabell, Cary, Carr, Carrington, Carter, Nicholas, Norvell, Richard Bland, George Mason, Edmund Pendleton, Peyton Randolph, Patrick Henry, George Washington and the rest, and the walls seem again to echo back their supplication to the King of Kings: "We beseech thee to hear us good Lord."

Historic Memorials

The old Prayer Book, which bears the inscription "Bruton Parish, 1752," bears witness, through erasures and marginal insertions, to answered prayers. The Prayer for the President is pasted over the Prayer for King George III., while the prejudice engendered by the passions of men is evidenced by a line run through the words "King of Kings," and the marginal insertion, "Ruler of the Universe." The Bible of this period is also preserved, together with the old



The Partition Wall, Built in 1840, and removed in 1905.

Parish Register, containing the name of George Washington eleven times and it tells of the baptism of 1,122 negro servants within a period of twenty years, with many pages of this part of the record missing.

Besides these, the church is the inheritor and custodian of other sacred memorials of the past. The old Jamestown baptismal font and Communion silver are still in use at Bruton Church, together with a set of Communion Silver, made in 1686, given by Lady Gooch to the College of William and Mary, and a set bearing the royal arms of King George III. These memorials will be preserved in the future in the fire-proof crypt built beneath the chancel of the church.

Innovations of 1840

It seems almost incredible that the need of a Sunday-school room should have led the congregation in 1840 to yield to the spirit of innovation, and destroy, as they did, the interior form and appearance of the church, but at this time a partition wall was built across the church; the high corner pulpit, the colonial pews and the flag-stone chancel and aisles were removed; the chancel, which enshrined the graves of Orlando Jones, progenitor of Mrs. Martha Washington, the graves of the Blairs and Monroes and of Rev. Dr. William H. Wilmer, was removed from its ancient place in the east end of the church and affixed to the wall of partition, and the interior of the building furnished and decorated in modern style with money secured by a church fair.

The Restoration of 1905-07

The work of restoration, inaugurated on May 15, 1905, by a sermon preached by Rev. Beverley D. Tucker, D. D., now Bishop Coadjutor of the Diocese of Southern Virginia, has been planned and executed with absolute fidelity to colonial type and historic verity, with the endeavor to reproduce the

form and feeling of the past. Over \$27,000 has been spent for the structural preservation and restoration of the building. The foundations and roof timbers have been renewed; a shingle tile roof covers the building, and an iron and concrete floor safeguards it from dampness and fire. The tower woodwork, together with the clock, originally in the House of Burgesses, have been restored, and the bell, engraved, "The gift of James Tarpley to Bruton Parish, 1761," again rings out the passing hours. The high pulpit with overhanging sounding-board stands again at the southeast corner and is memorial to the Rev. Commissary James Blair, D. D., and the other clergy of the colonial period. The chancel has regained its place in the east, and with the aisles, is paved with white marble in which are set tombstones appropriately inscribed to mark the graves discovered during the process of excavation. Of the twenty-eight graves found in the aisles and chancel, nine were identified by letters and dates made by driving brass tacks in the wood of the coffin. Among the graves thus marked with marble slabs are those of Governor Francis Fauquier, Governor Edmund Jennings, and Dr. William Cocke, Secretary of State. The pews restored in colonial style have all been made memorial; those in the transepts, to twenty-one of the patriots of the Revolution; those in the choir, to the Surveyors-General and the Presidents of the College of William and Mary, and those in the nave, to the vestrymen of the parish during the colonial period. Each pew has upon the door a bronze tablet, inscribed with the name of the person memorialized. Over the Governor's pew has been placed a silken canopy, emblazoned with the name of Governor Alexander Spotswood, and affixed to the wall is a bronze tablet inscribed with the names of the colonial governors who worshipped here.

The Bible to be given by King Edward VII, and the Lectern to be presented by the President of the United States, are in memory of the three hundredth anniversary of the

establishment of the English Church and English civilization in America.

Preserved and restored, the old church will be typical of the strong and simple architectural designs of the colonial period, and a witness to the faith and devotion of the Nation Builders. Rising from amid the sculptured tombs of the honored dead who lie beneath the shadows of its walls, old Bruton stands, as the Bishop of Southern Virginia has said, "The noblest monument of religion in America."

"A link among the days, to knit
The generations each to each."

Williamsburg, Va., September 27, 1906.

Some Ancient Vestry Orders

First Entry in Vestry Book of 1674

April Ye 18th, 1674, The Honourable Coll: Danl. Darke, Mr. Rowland Jones, Minister, Mr. John Dage, Mr. James Besouth, Mr. Robt. Cobb and Mr. Bray.,—Capt. Chesley, and Mr. Hylett, Church Wardens. Mr. John Owens, Sidesman. There being in the last levie Eight Thousand five hundred pounds of tobacco in Caske, Levyed to the Honourable Thomas Ludwell, Secretary, and Daniel Darke, Esq., 25 pound sterling, due to them upon ye purchase of ye Glebe," &c.

The Dedication of the Church of 1683

"November ye 29th 1683."

"The Parish Church is at length completed, and the Vestry notice the fact by the following: Whereas ye Brick Church at Middle Plantation is now finished, It is ordered yt all ye Inhabitants of ye said Parish, do for the future repair thither to hear Divine Service, and ye word of God preached: And that Mr. Rowland Jones, Minister, do dedicate ye said Church ye Sixth of January next, being ye Epiphany. And that Alexander Bonyman, Clerke, sett up notice at ye Mill, to give notice thereof; And that ye Ornaments, etc., be removed p^r ye Church Wardens, and also yt ye old Communion Table be removed to ye minister's house and there remain."

Fees of Clerk and Sexton

The fees of the Clerk at this time were ordered to be: "three pounds of Tobacco for registering every Christening and Burial in ye Parish, and ye Sexton to have ten of Tobacco for every grave that he diggs."

(1) All of these ancient orders were published in "The Historical Notes of Bruton Parish Church," 1903.

Order Relating to Governor Nicholson and the Parish Vestry

At a Vestry held for Bruton Parish ye 7th August, 1705,"
 "His Excellency the Governor sending to this Vestry (by ye hand of Mr. Wm. Robertson) An Altar Cloth and Cushion as a present for ye use of ye Parish, together with fifty shillings for ye use of ye poor, and desiring ye said gift of fifty shillings might be recorded in the Vestry book as being his Excellency's usual quarterly gift; and also what his Excellency hath formerly given, together with an account how ye same hath been disposed of,—The Vestry return this answer by Mr. Robertson, (viz) We return his Excellency many thanks for ye Altar Cloth, and also for ye fifty shillings now sent—which we assure his Excellency's shall be registered; but not knowing it to be his Excellency's Constant Custom, we cannot register it as such without we know att present what his Excellency hath given to the poor; but we do promise to examine that matter against ye next Vestry, and what appears to us, then shall be registered."

As to the thoroughness of this investigation, and its result, we are not told. His Excellency gets no further credit for his accustomed benevolence. He sends no more quarterly offerings.

Minister's Salary

Ninth of June, 1682, "Ordered that Mr. Rowland Jones minister, for the future shall be paid annually ye sum of Sixteen thousand six hundred and sixty-six pounds of Tobacco and Caske. Any former order of Vestry to the contrary notwithstanding." Here follow the names and the sentence, Tester, Alex. Bonnyman. "Veritas non est dubitanda."

Church Attendance

June 9th, 1682. "The Vestry of this Parish takeing into consideration that many and divers of the inhabitants have

been negligent in coming to church, tending to ye dishonor of God and the contempt of Government, There the said Vestry have now ordered, That such person or person inhabiting in this Parish, as shall be negligent herein, shall be presented by ye Church Wardens to ye Court, and then be proceeded with according to Law, and that publication hereof be made p^r ye Clerke at both Churches." These Churches were, no doubt, one in the upper and one in the lower portions of the Parish.

Private Pews

June 9th, 1682, "thought fit and likewise ordered, that Coll: Jno. Page may (might) have the privilege to sett a pew for himself and his ffamily in the Chancell of the new Church at Middle Plantation."

Church Yard Land

On November 14th, 1678, the land on which the Church was built, together with "sixty feet of the same, every way for a Church-yard," was the gift, forever, of the "Honourable Coll: John Page." Every receipt given by Francis Page, for moneys received for the new Church, is thus signed; "I say, Received p^r Me ffra: Page."

Order Regulating Burial in the Church and Chancel

At a Vestry held the 31st October, 1684, present: "The Minister, Mr. Rowland Jones, the Hon. Philip Ludwell, Esq., the Hon. Jno. Page, Esq., the Hon. James Bray, Esq., ye Hon. Thos. Ball and Capt. ffrancis Page," &c., it was resolved that "ffor the privilege of Burials either in ye Chancell, or in ye new Church, it is ordered by this Vestry, that for breaking up ye ground in ye Chancell, ye ffees payable to ye Minister shall be one thousand pounds of Tobacco, or five pounds sterling; and in ye Church ye ffee payable to the Parish shall be five hundred pounds of Tobacco, or fifty shillings

in money; and that y^e Minister be at y^e charge to relay y^e Chancell, and y^e Parish for the same."

Order as to Where Certain People Should Sit in Church

January 9, 1716, it is "Ordered that the Men sitt on the North side of the Church, and the Women on the left.

"Ordered that Mr. Commissary Blair sitt in the head pew in the Church, and that he may Carry any Minister into the same.

"Ordered that the Parishioners be seated in the Church, and none others.

"Ordered that the Vacant room in the west end of the Church be made into three convenient pews, and that the Church Wardens agree with some workmen to do the same.

"Ordered that Mr. John Custis be removed into the Pew appropriated to the Surveyor General."

Provision Made for College Students

On the 10th July, 1718, "Whereas complaint had been made to this Vestry, that there was not room in the gallery for the Youth that come from the Colledge, and that they were crowded by others, also that several of the Parishioners were crowded, for remedy of which, it is

"Ordered, that liberty shall be given the Colledge to take that part of y^e Gallery for the use of the Colledge Youth, as far from the pillar on the south side of the Isle of the Church, to the north side of the Church, also that farther leave be given them to put a door, with a lock and key to it, to the stairs of the said Gallery, and the Sexton to keep the key."

Organ Loft

Novem. 18, 1755, "Ordered that the Revd. and Honourable

Commissary Thomas Dawson, the Honourable Jno. Blair, Esqr., Peyton Randolph, Esqr., Benjamin Waller, Esqr., or any three of them, do agree with a person to build a loft for an Organ in the Church in the City of Williamsburg, and to set up the same. Mr. Peter Delham is unanimously appointed and Chosen Organist of the Church in the City of Williamsburg."

Order Showing How Bruton Came to be the "Court Church of Colonial Virginia"

"Ordered, That the Church Wardens goe and acquaint the House of Burgesses, that the Gentlemen of the Vestry were ready to wait upon them when they should appoint."

"Having Delivered their Message, they returned and acquainted this Meeting that the House had appointed Mr. John Holloway, Mr. Nicholas Merriwether, and Mr. Robert Bolling, to wait upon the Vestry and hear their proposals."

"Mr. Jno. Holloway, Mr. Robert Bolling and Mr. Nicholas Merriwether, delivered a Message (from the House of Burgesses) to this effect, that the House was willing to appropriate a sufficient sum of money for the building pews for the Governr., Council and House of Burgesses;"

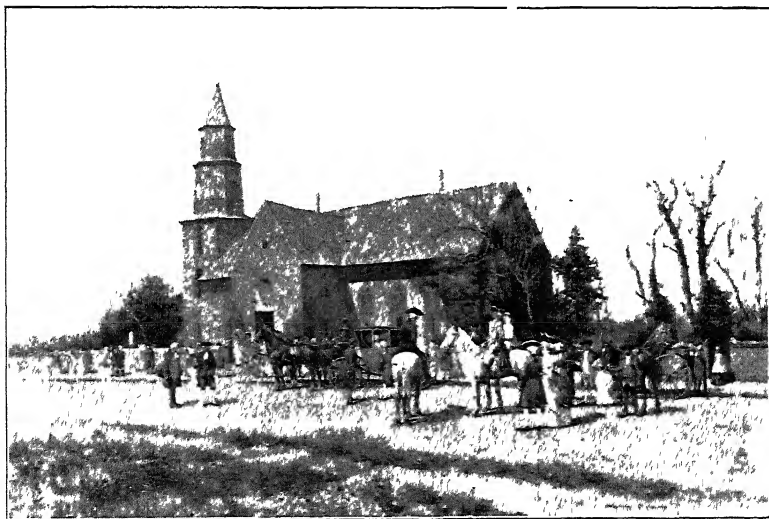
A sufficient sum of money was subsequently appropriated by the House to do this, and to pay for building the "two wings and intervening part of the Church."

The Church Service in Colonial Days



BEFORE passing from this long ago period of the history of the Church, let us endeavor to bring back an accustomed scene in Bruton Parish Church in Colonial days:

The old bell breaks the stillness of the Sabbath morn. It calls the whole community to the house of prayer. No other bell is heard. There is no other place for worshippers to go, unless they choose to attend some gathering in an humble meeting house where some who do not like the Prayer-book, vestments, or organ music, are wont to meet to worship according to the dictates of their conscience. The community, as a whole, adheres to the established Church. Old fashioned coaches drive up to the gate



Colonial Scene from Painting by Wordsworth Thompson, in the Metropolitan Museum of Art

and, as the door is opened by a liveried footman, the occupants come forth clothed after the last year's fashion of the Court of George the Third. Around the door the colonial

Gentry are assembled, clothed in colonial garb. In voices somewhat animated, and with language not always according to the catechism, they are discussing the Stamp Act, and other usurpations and injustices of the Government. It is a genuine debate, for here forces are very largely divided, and in the crowd are many stout Tories, who are warm in support of the King, and of his representative, his Excellency the Governor. From Raleigh Tavern there comes a group of men who are representatives of the people in the House of Burgesses. Some of them give indication of having been up late the night before. Their faces show very red beneath their flowing wigs of white. They are talking with loud voice and animated gesture. The King finds few advocates among them, and is being roundly abused in a most disloyal way. They calm down as they approach the Church. The Governor's carriage sweeps down the Palace Green and draws up before the door. The service will soon begin. We pass into the Church. In spite of all the care we take, our footsteps resound through the building as we walk down the flag-stone aisle. Passing into a large square pew we close the door and wait. It is difficult to see those in front of us. The pews, we note, were built to encourage reverence rather than observation. There are some things, however, which we can see in spite of the high back pews. We notice that the men sit on the north side of the Church, and the women on the left, and are informed that it is because the Vestry has so ordered it. Mr. Peter Pelham enters, and ascending the "organ loft," begins to play the new organ recently purchased in England for the Church by order of the House of Burgesses. The students from the College of William and Mary enter, attended by one of the Masters, and file into the gallery assigned to them in the south wing of the Church. Among them are a number of young Indians who are being educated and christianized at the college. When the students have all entered, the gallery door is locked, and the key given to the sexton. There is no chance now for them to escape, no matter how long the parson may preach.

By an outside stairway, leading up to the gallery in the north wing, we see the servants of the parishioners enter,

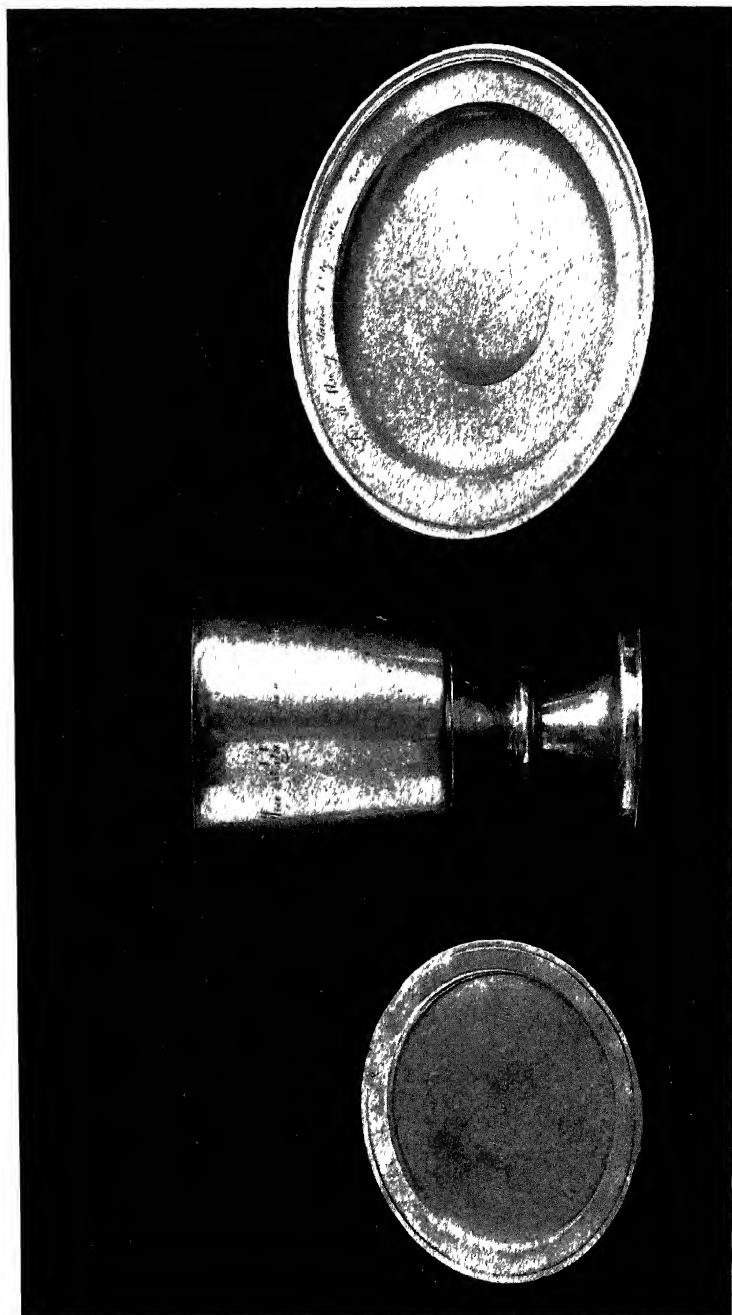
and reverently await the commencement of the service. We are told that many of them are consistent communicants, and that all have been baptized.

The door at the west, leading from the tower, opens, and the minister, who has vested there, enters and, passing down the aisle, enters the chancel at the east end of the Church. The Clerk takes his place at the desk below the pulpit, which stands down in the body of the building at the south-east corner of the Church.

And now, even over the high back pews, we can see that something is attracting general attention. The tower door opens, and the Court procession enters; His Excellency, the Governor, passes down the aisle to his pew. It is in the chancel end of the Church, on the north side of the aisle; it is elevated from the floor. A rich red canopy hangs over it, and around it in large letters of gold is the Governor's name. The Council of State, and the members of the House of Burgesses, and the Surveyor-General take pews officially assigned. The service begins. The minister reads, and the Clerk, and the people who have Prayer Books, respond. The Beadle keeps his eye upon the College youth in particular, and upon the whole congregation in general. There is no disturbance. We hear what sounds like an imprecation from a near-by pew when the prayer is said for George the Third and the Royal Family, but it is discreetly suppressed, and no note is taken of it.

The service ended, the minister leaves the chancel and, passing down the aisle with the Governor's pew on his right, ascends the high steps leading up into the pulpit at the south-east corner, takes his text, and begins his sermon. Those who have brought braziers with which to warm their pews, listen with comfort, if not always with patience. Others grow cold and restless, and determine that they would not come to Church if the law had not made it an offence for fine and imprisonment to stay away.

The benediction said, groups gather in the Church (in a very unchurchly way) and exchange greetings, collect the news, discuss the sermon, and exchange opinions, and go to their homes,—homes noted for hospitality and good-cheer, but pervaded, nevertheless, by a respect for religion and, in many instances, by a beautiful spirit of earnest Christian devotion.



The Jamestown Communion Silver

Memorials of the Past



THE Church has at present three sets of Communion Silver, which on account of their sacred associations and antiquity, are highly prized and carefully preserved. The following description of this plate is taken by permission from a book entitled "Old Plate," by John H. Buck, published by the Gorham Manufacturing Co., New York, 1888, pp 210-212:

The Jamestown Church Service

"CHALICE, H 10 3-4 in. PATEN, Dia. 7 in. One mark, **I W**, oval object below, plain shield

Inscription on each: **Mixe not holy thinges with profane. Ex dono francisci Morrison, Armigeri Anno Domi 1661.** The maker's mark is on the celebrated cup formerly belonging to the Blacksmith's Company, London, 1655, and purchased at the Dexter sale for no less a sum than £378 and it is also found in a shaped shield on the copper plate preserved at Goldsmith's Hall 1675-1697.

ALMS BASIN, Dia. 9 3-4 in. Four marks: 1, Lion passant; 2, Leopard's Head, crowned; 3, Small Roman d, London 1739; 4, maker's mark, T. F. (Thomas Farren). Inscription: **for the use of James City Parish Church.** This service has been in use in Bruton Church since the Church at Jamestown was abandoned. (See illustration.)

College Silver

Two-handed CUP AND COVER, gilt H 3 3-4 in.; Dia. 4 1-4 in. Four marks: Lion passant; 2, Leopard's Head,

crowned; 3, black letter small **i**; London 1686; 4, maker's mark **P•H**, crown and two ermine spots above, crescent below, shaped escutcheon, Peeter Harache. This maker's mark is also to be found on the copper plate preserved at Goldsmith's Hall.

PATEN, Dia. 5 1-2 in. Four marks: 1, Lion passant; 2, Leopard's Head, crowned; 3, small Roman q, London 1751;

4, maker's mark **R•G**. (Richard Gurney and Co.)

The cup is beautifully chased and embellished with applique leaves and bears private arms, the Paten is of less delicate workmanship. (See illustration.)

The King George III Service

FLAGON, H 10 1-2 in. CHALICE, H 10 in. ALMS BASIN, Dia 10 in. Four marks on Flagon: 1, Lion passant; 2, Leopard's Head, crowned; 3, Old English capital **B** London 1766; 4, makers mark **J H**, crowned (Thos. Heming).

On Chalice the maker's mark is wanting, and the date letter is an Old English **J** London 1764, there are no marks on the Alms Basin. All engraved with the Royal Arms between the initials **GIII R** with motto "**Honi soit qui mal y pense.**" (See illustration.)

Plate of the same date and by the same maker is at Trinity Church, New York."

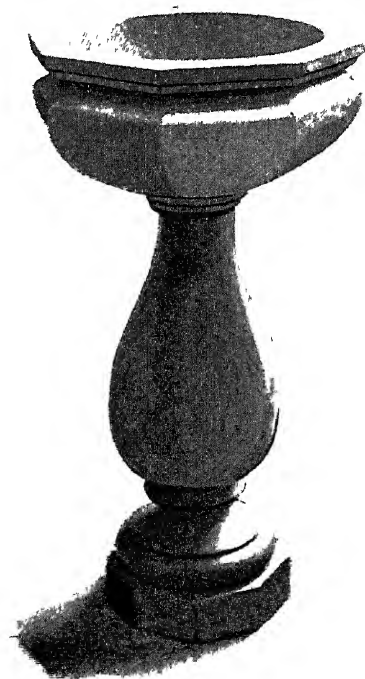
These services of communion silver, when not in use, are kept in a fire-proof vault.

The Font

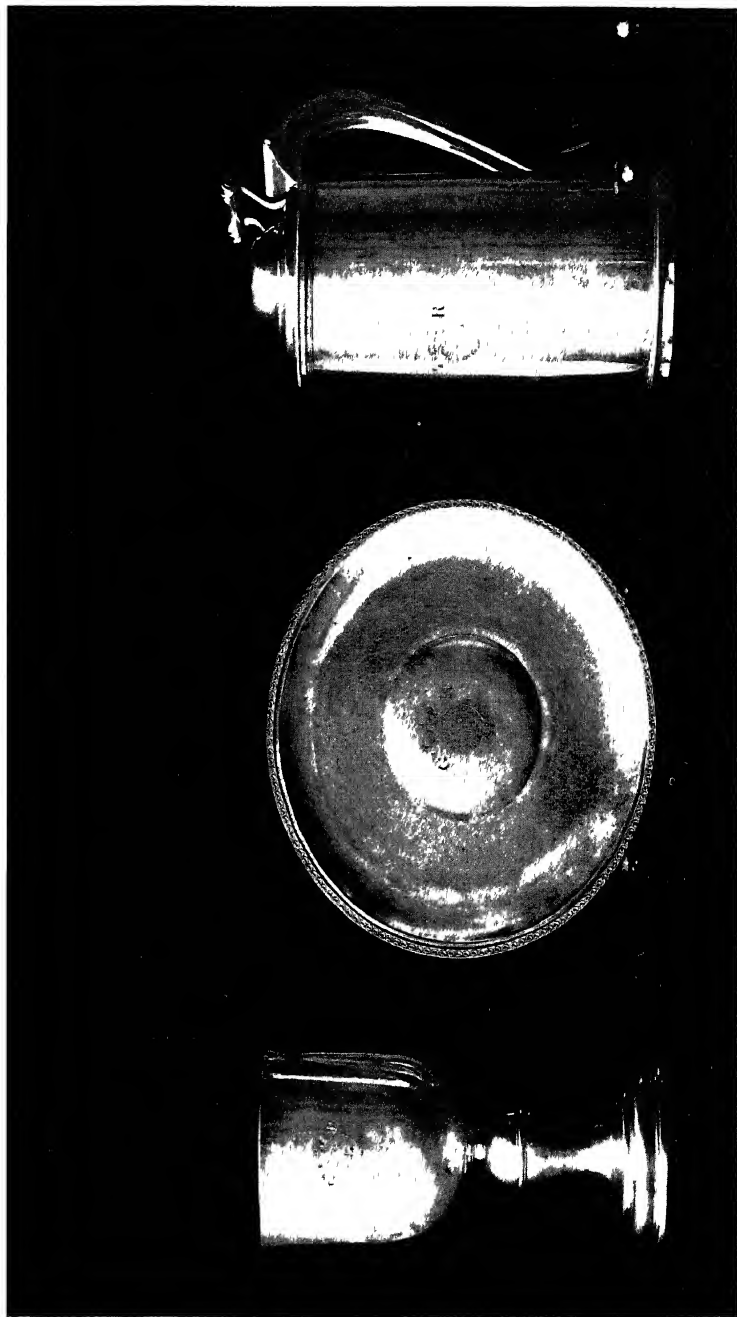
According to tradition, the Font in Bruton Church was used in the Church at Jamestown, and was brought from that



The Communion Silver known as "The Queen Anne Set"
Presented to the College of William and Mary by Lady Gooch.



The Jamestown Baptismal Font.

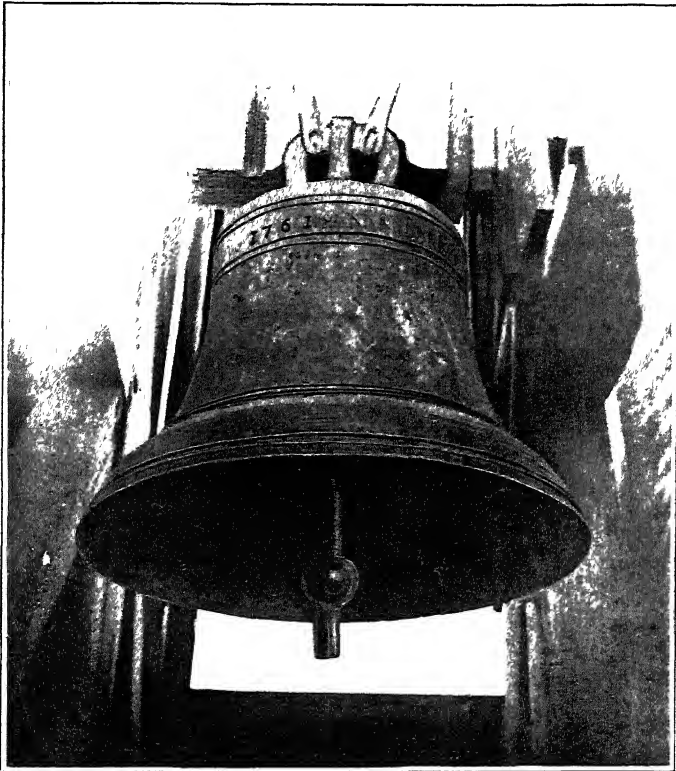


The King George III Communion Silver.

place when the House of Burgesses was moved to Williamsburg, in 1699.

The Bell

The bell which has rung out the years for more than a century and a quarter, has engraved upon it, "The gift of James Tarpley to Bruton Parish, 1761." There was a still



The Bell, presented by James Tarpley to Bruton Parish Church, 1761.

older bell, which has been referred to; for the vestry, in 1769, entered an order for their contractor, Benjamin Powell, to have the "Old Bell and the materials of the old steeple." (For associations connected with this bell, see copy of inscription on the Bell tablet.)

The Clock

The clock in the church steeple is said to have been originally in the Virginia House of Burgesses, from which place it was moved to the Court House, and in 1840, permission was given to the town authorities to have it placed in the steeple of the church.

The works were sold in 1905, the old dial plate being retained. (See inscription on the clock tablet.)

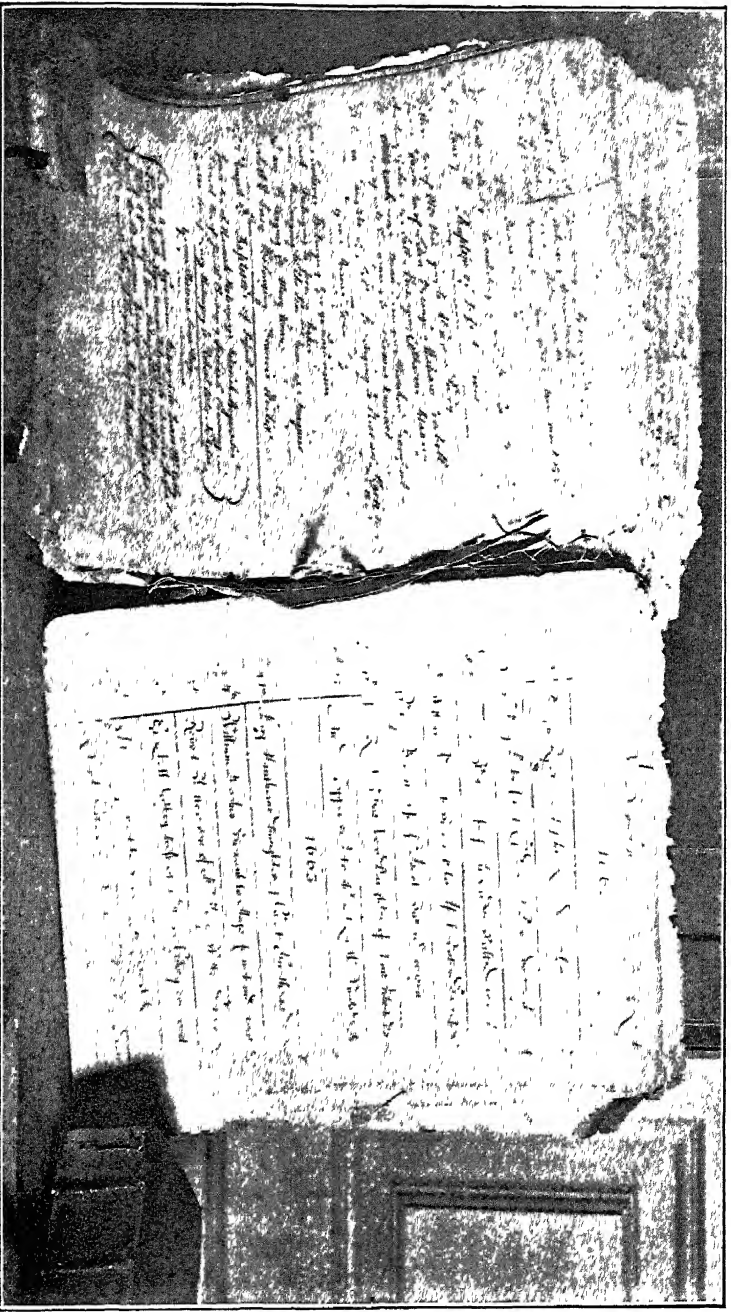
Old Record Books

The old Parish Register of the Church is still in the possession of the Vestry. It was found some years ago in a box of papers, where it had doubtless been hid for safe keeping during the war. During this time, it was badly mutilated by some person, ignorant of its value. A large number of pages were torn from the front and back of the book. It now contains the records of Baptisms from 1739 to May 21st, 1797, and the record of Deaths from April 13th, 1662, to December 18th, 1761. Thus it would appear that pages containing the record of seventy-seven years were torn from the front, and pages containing the record of deaths for thirty-six years were torn from the back. The book that remains has been rebound, and is kept in an iron safe in the crypt of the church.

The entries in this Old Parish Register prior to 1674 seem to belong to one of the adjacent churches, probably to the one situated in the Marston Parish, which was united with Middletown Parish in 1674.

The Baptismal record in this book shows with what care the members of the Church provided spiritual ministrations for the children of their servants. During the twenty-five years over which the records extend, 1122 negro servants were baptized in Bruton Parish. A gallery was subsequently built for the colored servants in the north transept.

The data contained in this old Parish Register has been incorporated in the History of Bruton Parish Church, published in 1903.



Two Pages of the Old Parish Register of 1662

Evening Prayer.

us from all perils and dangers of this night, for the love of thy only Son our Saviour Jesus Christ. *Amen.*

¶ In Choirs and Places where they sing, here followeth the Antiphon.

¶ A Prayer for the King's Majesty.

the
of the
Denise
and bless
thy servant
the King of the
United States
and all those
in authority
prosperity

O Lord our heavenly Father, high and mighty, King of kings, Lord of lords, the only Ruler of princes, who dost from thy throne behold all the dwellers upon earth; Most heartily we beseech thee with thy favour to behold ~~our~~ ^{these} gracious sovereign Lord King ~~George~~, and to replenish ~~him~~ ^{him} with the grace of thy Holy Spirit, that he may always incline to thy will, and walk in thy way. Endue ~~him~~ ^{him} plentifully with heavenly gifts; grant ~~him~~ ^{him} in health and wealth long to live; strengthen ~~him~~ ^{him} that he may vanquish and overcome all his enemies; and finally after this life, he may attain everlasting joy and felicity, through Jesus Christ our Lord. *Amen.*

¶ A Prayer for the Royal Family.

A Almighty God, the fountain of all goodness, we humbly beseech thee to bless
 the Princess Dowager of *Wales*,
 and all the Royal Family: Endue them with thy Holy Spirit; enrich them with

thy heavenly grace; prosper them with all happiness; and bring them to thine everlasting Kingdom, through Jesus Christ our Lord. *Amen.*

¶ Prayer for the Clergy and People.

A Almighty and everlasting God, who alone workest great marvels; Send down upon our Bishops and ~~the~~ ^{the} Clergy, and our Congregations committed to their Charge, the healthful Spirit of thy grace; and that they may truly please thee, pour upon them the continual dew of thy blessing. Grant this, O Lord, for the honour of our Advocate and Mediator, Jesus Christ. *Amen.*

¶ A Prayer of S. Chryostom

A Almighty God, who hast given us grace at this time with one accord to make our common supplications unto thee; and dost promise, that when two or three are gathered together in thy Name, thou wilt grant their requests. Fulfil now, O Lord, the desires and petitions of thy servants, as may be most expedient for them, granting us in this world knowledge of thy truth, and in the world to come life everlasting. *Amen.*

2 Cor. xiii 14.

THE grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. *Amen.*

from whom cometh every good & perfect gift

copied 1917 by James Strain of the Newmarket 80

Here endeth the Order of Evening Prayer throughout the Year

The Pre-Revolutionary Prayer Book and Bible

In 1905, the Pre-Revolutionary Prayer Book of Bruton Parish Church was accidentally found while removing debris from an unused room adjoining St. Paul's Church, Petersburg, Virginia, and was returned to Bruton Parish by Rev. O. S. Bunting, D. D., Rector of St. Paul's Church. The book, which measures one foot, six and a half inches by eleven inches and a half, was printed in London by John March, for the Company of Stationers, 1729, and has stamped on the outside of the leather binding "Bruton Parish, 1752." In this book, the prayer for the President of the United States is pasted over the prayer for King George III, in the morning service. In the evening service the charges are interlined, "King of Kings" yielding by reason of the then prevailing prejudice, to "Ruler of the Universe." Many other changes are also interlined, making the book conform to the ratified American use.

Later Prayer Book

The Parish also has a book of Common Prayer, printed in Philadelphia in 1837, presented by Mrs Elizabeth Scott of Philadelphia, in which the prayer for the President of the United States is scratched out, and on the margin is written, "April 17, 1861, the Governor of Virginia."

The Old Bible

The Pre-Revolutionary Bible bound in boards covered with thick black leather, measures one foot, seven and a half inches by twelve inches and a half. It was printed in London by Thomas Baskett, Printer to the King's Most Excellent Majesty; and by the Assigns of Robert Baskett. MDCCLIII.

On the blank page of this Bible, between the Apocrypha and the New Testament, are a number of records of births and deaths in the Mills family.

These old books will be kept in the safe in the crypt of the church.

Memorial Endowment Fund



O secure its protection and preservation, the Church should be endowed. This endowment should be given to provide a perpetual fund, first of all, for the preservation of the old Church building, and for the rightful care of the grounds where sleep the dead who worshipped here, and loved, as we do now, this sacred soil which now enshrines their dust. This endowment would be a fitting tribute from the living to the memory of the dead, and would be to the glory of God, who has watched over and protected this ancient and hallowed Temple which bears witness to the faith and devotion of our forefathers.

All the pews in Bruton Parish Church have been restored in Colonial style to the memory of distinguished statesmen and Churchmen who worshipped here during the Colonial period of Virginia's history. The names of those to whose memory the pews have been restored have been placed on bronze tablets on the pew doors.

It has been decided that the pews, thus restored, may be endowed. The plan adopted proposes that inside the pew a tablet may be placed, which can be read from the aisle of the Church, stating that the pew has been endowed in memory of the person named on this second tablet.

The memorial endowments may be made as follows: The four pews in the choir (exclusive of the Governor's pew) in the sum of \$1,000 each; the pews in the transepts of the Church in the sum of \$500 each; the pews on either side of the main aisle of the Church, except the two front pews, in the sum of \$250 each.

It is hoped that these endowment gifts will be made memorial either to persons of the Colonial period, or to the memory of others of later date, who have been connected

with Bruton Parish Church, and who, having finished their course in faith, do now rest from their labors.

After consultation with the Chancellor of the Diocese of Southern Virginia, the necessary legal steps were taken to safeguard this endowment fund, and to secure its investment and perpetual tenure by Trustees appointed by the Court for this purpose, in order to secure the fund itself from ever being borrowed or expended. The interest accruing from the fund is to be devoted to the purposes for which the endowment is provided.

A number of these endowments have already been taken. Those desiring further information on this subject will kindly communicate with the Rector or Vestry of Bruton Parish Church.



Bruton Parish Church Yard

The Churchyard



OD, through nature, has done much to make beautiful the spacious grounds where the old Church stands. Each season gives to the place a special charm, and a varied loveliness. The spring calls forth the wild buttercups which spread themselves over the entire ground like a rich cloth of gold. The summer breathes upon the roses which blossom forth and bloom here among the tombs and above the green graves of the dead of other days. The ancient trees, full-leaved, cast upon the dark walls of the old Church deep shadows which lengthen and deepen with the dying day. Then the touch of autumn tells that another year is beginning to die; the berries redden on the English hawthorn tree which stands near by the ancient tower door; the vine, clinging to the north wall of the Church, turns crimson; and the leaves flush with varied color, then fall and die. In the bleak winter, the wind, as if at requiem, sighs through the bare trees, and moans about the walls and tower of the old Church, and only the ivy which mantles the eastern end of the building, and clings to the old trees in the churchyard, remains green. But the scene is one of matchless beauty, when, from heaven, the mantle of spotless white softly falls o'er church and tombs and bending trees. And then again, there come the glad days that speak of life, and suggest thoughts of immortality. Dormant vital forces stir and breathe and move. The air is filled with the music of birds singing as they nest in the trees in the Temple court, and is laden with the perfume of the hawthorn bloom, and violets come forth and weave a border of purple and green about the bases of the tombs.

The churchyard is associated with many of the stirring scenes of the ancient past. Here Nathaniel Bacon, in 1676, assembled his followers for conference, and beneath the shade

of its trees in after years, Commissary Blair presided over the conference of the Virginia Colonial Clergy. Here the statesmen and warriors of the Revolutionary period, gathered in eager groups to debate questions of vital importance, pending before the Virginia House of Burgesses. And here, in long years after, the soldiers, wounded in the battles around Williamsburg, sat talking of other issues while convalescing from wounds received in battle, the church having been used for a while as a Confederate Hospital.

In the churchyard many ancient tombs remain, some of which are of peculiar interest. Here are buried the two children of Mrs Martha Washington, by her first husband; the tombstones of her grandfather, grandmother, great-grandfather being in the chancel of the church. The sculptured marble over the grave of Gov. Edward Nott is worthy of close inspection, speaking through symbols of the flight of time, of mortality and of an eternal beyond.

The entire surface of the yard has been used for the burial of the dead, and in many places the shallow graves of later date were dug where the ground had been used for burial years before. No stone marks many of these graves where the fathers of the hamlet and some of the fathers of the nation sleep.

The Churchyard Wall

The wall around the churchyard was built in 1752.

Some Quaint and Ancient Epitaphs in the Churchyard

Governor Edward Nott

(Arms)

Under this Marble Rests y^e Ashes
of His Excellency Edward Nott
Late Governor of this Collony who
In his Private character was a good
Christian and in his Public a good
Governor he was a *H* lover of Mankind
And Bountiful to his friends By y^e
Sanctity of his Moralls and y^e Mildness
Prudence and Justice of his Administra-
tion he was Deservedly Esteemed *H*
Public Blessing while he Lived & when
He Dyed *H* Public Callamity. he Departed
This Life the 23^d Day of August 1706
Aged 49 Years.

In Grateful Remembrance of who
se many Dutyes the General Assembly
of this Collony have Erected this
Monument :

SYMBOLISM:—The symbolism on this tomb deserves more than passing notice. On the two sides angels are represented as seeking in vain to hide death from view. On the east end are the emblems of mortality, of the resurrection, of the book of deeds, and of the book of life, and on the west end the emblems of mortality, the symbol of the flight of time and the emblems of life, strength, and of nobility.

(1) Edward Nott entered upon his duties as Lieutenant-Governor August 15, 1705. He procured the passage by the Assembly of an act for the building of a "palace" for the Governor, with an appropriation of £3,000, also an act establishing the general court; but the last was disallowed by the British Board of Trade. During Governor Nott's administration the College of William and Mary was destroyed by fire.—R. A. Brock.

Thomas Ludwell

(Arms):

Under this Marble lieth the Body
of Thomas Ludwell Esq^r
Secretary of Virginia, who was born
at Bruton in the County of Somerset
in the Kingdom of ENGLAND, and
departed this Life in the Year 1678 And
near this place lye the Bodies of Richard
Kemp, Esq^r his Predecessor in y^e Secretarys
Office ² and S^r Thomas Lunsford K^t
in Memory of whom this Marble is placed
by Order of Philip Ludwell Esq^r
Nephew of the said Thomas Ludwell
in the Year 1727

Mathew Whaley

³ Mathew Whaley lyes Interred here
Within this Tomb upon his father dear.
Who Departed
this Life the 26th of
September 1705 Aged
Nine years only child
of James Whaley
and Mary his wife.

(1) The arms upon the book-plate of Philip Ludwell of "Green Spring" are: Gu, a bend ar., three eagles displayed sa. between three towers. MOTTO—Pensieri stretti idil viso sciolto.—R. A. BROCK.

(2) Richard Kemp was a member of the Council of Virginia, 1642, and as its President in June, 1644, upon the departure of Sir William Berkeley for England, became the acting Governor of the Colony. It is notable that during his incumbency, the first fast and thanksgiving days in the Colony, of which any record is preserved, were ordered. "Att James Citrye the 17th of February, 1644-5," it was "enacted by the Governour, Counsell and Burgesses of this present Grand Assembly, for God's glory and the publick benefit of the Collony to the end that God might avert his heaue judgments that are now upon us, That the last Wednesday in every month be sett apart for a day of fast and humiliation. And that it be wholly dedicated to prayers and preaching." Also, "That the eighteenth day of April be yearly celebrated by thanksgivings for our deliverance from the hands of Savages." Referring to the recent massacre by the Indians (Henning's Statutes, I, pp. 289, 290.) Sir William Berkeley returning in June, 1645, resumed the government of Virginia. but Richard Kemp continued to serve the Colony as a member of the Council until 1648, and perhaps later, latterly as the Secretary of the body. He died some time before 1678.—R. A. BROCK.

(3) Square piece of marble on the front face of the monument.

A legacy left to perpetuate his memory by erecting a school for the poor of Bruton Parish, after lying dormant for over two centuries and a half, was used to erect the school which now stands at the end of Palace Green, on the site of the Colonial Governors' Palace. This is now the observation school of the College of William and Mary.



The Tomb of the Custis Children

The Children of Mrs. Martha Custis Washington

Under this stone lies interred
the body of frances Park
Custis daughter of Daniel
Park Custis, Esqr., and Martha :
his wife born April 12th 1754
Dyed April 1st 1757
— 4 years.

(1) Subsequently Mrs. Martha Washington.

Mrs. Ann Timson Jones

Here lies all that the grave can claim of

Mrs. Ann Timson Jones.

Consort of the

Rev. Scervant Jones.

Born 1st Sept. 1787,

Married 26 Dec. 1805.

Baptised 3 Mar. 1822.

Died June 6, 1849.

If woman, ever yet did well;
 If woman, ever did excell;
 If woman, husband ere adored;
 If woman, ever loved the Lord;
 If ever faith and hope and love;
 In Human flesh did live and move;
 If all the graces ere did meet;
 In her in her they were complete.

My Ann, my all my angel wife,
 My dearest one my love my life,
 I cannot sigh or say fare well,
 But where thou dwellest I will dwell. :

Hon. John Blair

Sacred to the memory of the

Honble John Blair,

Eldest son of the Honble John Blair
 formerly President of the Council and

General Court of Virginia.

Soon after his admission to the Bar,
 he was appointed Clerk of the Council, which
 office he resigned on the commencement
 of our Great Revolutionary contest. From that

(1) The tradition is that this stone came down on the same stage that brought Rev. Scervant Jones and his second wife to Williamsburg, but, true to the epitaph on her tombstone, "He sleeps with the dust of his first partner now."

period he was honoured with a variety of the most important public appointments, the duties of which he discharged with acknowledged talents, singular integrity and universal approbation to the last office, which he filled.

Associate Judge of the Supreme Court of the United States, he was selected, from the Court of Appeals of Virginia, by that distinguished Judge of merit the father of his country, Gen^l Washington. He was a rare instance of the influence of mild and polished manners, united with upright conduct, and and flowing from a heart devoid of guile or the resentments and passions of mankind as it is believed he never excited enmity nor lost a friend. He died, as he had lived, a sincere and pious Christian with entire resignation to the will of his Creator, and in confident expectation of another and better life, on the 31st of August 1800. Aged 68 years and 10 months.

Names Engraved on Tomb-Stones in Bruton Church and Church Yard, with Date of Death

Michael Archer, 1726; Joan Archer, 1732; Thomas Hugh Nelson Burwell, 1841; Rolandus Jones, clericus, 1688; David Meade Randolph, 1830; Hon. John Blair, 1800; John Millington, 1868; his mother-in-law, Mrs. Elizabeth Lett, 1847; Sidney Smith, 1881; Virginia C. Smith, 1878; Delia Adalaide Bucktrout, 1857; Josiah Nelson Bucktrout, 1836; Richard Manning Bucktrout, 1847; Horatio Nelson Bucktrout, 1854; Lulie E. Dugger, 1870; Benjamin Earushaw Bucktrout, 1846; Benjamin Bucktrout, 1849; Mrs. Catherine Stephenson, 18(32?); H. S. E. Edwardus Barradall Armiger, 1743; Henricus Barradall, 1737; children of Henry Washington and his wife, Cynthia Beverly Tucker, Lucy, 1854; Sarah Augustine, 1862; Catherine Brooks Coleman, 1883; Annie B. Gilliam, 1900; Mary Westwood, 1869; Mrs. Ann Burgess, 1771; Catherine Stith, 1776; Mrs. Catherine Blackley, 1771; James Grimsley, 1763; Robt. H. Hord, 1845; James Dix, 1861; John Blair, 1792; James Blair, 1791; Edward B. Lindsay, 1855; Jane Blair Henderson, 1800; James Blair Henderson, 1795; John Blair Henderson, 1797; Blair Monroe Henderson, 1801; George Bascom Lindsay, 1860; Mr. Charles Hunt, 1794; Sarah Lindsay, 1850; John Greenhow, 1787; Elizabeth Greenhow, 1781; Judith Greenhow, 1765; Mrs. Francis Custis, 17 14-15; Daniel Parke Custis, 1754; Francis Parke Custis, 1757; Elizabeth Henderson, 1813; Revd. James Henderson, 1818; Thomas Hamilton Henderson, 1814; Elizabeth Bingham, 1851; Ann B. Wilmer, 1854; Captain Francis Page, 1692; Alice Page, 1698; John Collett, 1749; Mrs. Mary Francis Page, 169-; Col. John Page 169 1-2; Thomas Hornsby, 1772; Mrs. Margaret Hornsby. —; Margaret Brown, 1720; Jane Brown, 1720; Thomas Lyttleton Savage, 1855; Laurretta Ann Winder, 1870; Mary Nicholson, 1793; Thomas Ludwell, Esq., 1678; Mary E. Dixon, 1836; Eliza-

beth Page, 1702; Col. David Bray, 1717; Mrs. Judith Bray, 1720; David Bray, Armiger, 1731; Elizabeth Bray, 1734; James Bray, 1690; Joseph Scrivener, 1772; James Whaley, 1701; Mathew Whaley, 1705; Capt. Thomas Thorp, 1693; Katherine Thorp, 1695; Edward Dyer, 1722; Ann Charlton, 17(44?); Mrs. Eliza Williams, 1829; Hugh Orr, 1764; John Yuille, 1746; Seth Sewell Briggs, 1812; Susand L. W. Briggs, 1811; Mary M. Dehart, 1839; John W. Wyatt, 1849; Margaret F. Clows, 1853; Ann Snow, 1855; John L. Tilford, 1862; Mary L. McCann, 1846; Rev. Scervant Jones, 1854; Mrs. Ann Timson Jones, 1849; Millicent Jones, 1751; Mrs. Anne Frank, 1759; Robert Major Garrett, 1885, and Susan C. Winder, his wife, 1854; Henry Winder Garrett, 1879; Robert Winder Garrett, 1838; Comfort Anna Garrett, 1854; S. C. Garrett, 1878; Thomas O. Cogbill, 1858; Mrs. Virginia Abbott, 1830; James Cabaniss, 1837; Robt. Rae, 1753; His Excellency Edward Nott, 1706; Mrs. Mary Purdie, 1772; Mrs. Sarah Griffin, 1846; Lady Christina Stuart, 1807; James Nicolson, 1773; Judge Nathl. Beverly Tucker, 1851; Mrs. Lucy Ann Tucker, 1867; Reuben Smith, 1843; Margaret W. Durfey, 1865; Altazera E. Durfey, 1835; Thomas G. Durfey, 1847; Mr Orlando Jones, 1681; ——— Bowcock, the Confederate dead (see Memorial page.)

The tomb-stones give no indication as to the number of persons buried in the church-yard. Many of the old stones have been broken, and the fragments scattered. Over the larger portion of the church-yard the graves are unmarked by either monument or mound. In the spring fresh flowers grow over them, and in the winter they lie covered with leaves of autumn, or beneath an unsullied mantle of snow.

Notes Relative to the Restoration of Bruton Parish Church



THE work of restoring Bruton Parish Church was begun by writing the history of the Parish which was undertaken with the view of preserving the ancient records, and ascertaining facts relative to the colonial form and appearance of the church. These facts having been ascertained, the work of securing sufficient funds to justify us in beginning the work was undertaken. Much encouragement was received at the outset by the generous contributions made by Mrs. Eva. S. Cochran, of New York, and Mr Joseph Bryan and Mrs. Stewart, and daughters, of

Richmond, Va. Through the courtesy of Mr. J. Stewart Barney, Architect, New York City, plans and specifications for the restoration of the church were gratuitously furnished.

At a meeting of the Vestry, held the 8th of April, 1905, it was decided that the work of restoration should begin on Monday, May 15, 1905. On Sunday, May 14, the restoration was inaugurated by a sermon preached by the Rev. B. D. Tucker, D. D., Rector of St. Paul's Church, Norfolk, Virginia, on "The Continuity of the Life of the Church."

On May 15th, the furniture was removed from the building and carefully stored, the chancel furniture being placed in the Parish House, and the rest of the furniture and heart flooring being subsequently stored in a temporary building erected in the churchyard, and the cushions in one of the basement rooms of the Eastern State Hospital.

The organ was taken down by the Hutchings-Votey

Organ Company, of Boston, and the parts which were thought to be of any value, shipped to the Organ Company.

On the 18th day of May, a contract was made with Messrs. G. B. Keeler & Son, of Petersburg, Virginia, to remove the partition wall, the gallery in the east end of the church, the floor, the old plastering, etc., for the sum of \$316, which included the cost of building a large room in the churchyard for storing the pews, where they were placed and kept until as many as necessary were placed in the present gallery of the church, and in the Parish House, the remainder having been given to Christ's Church, Amelia Court House, Virginia.

On Monday, May the 22nd, this work was begun. While removing the floor at the west end of the church, two cannon balls were discovered, a large number of unused army cartridges, and the Sunday School book of 1832, containing the roll of teachers and scholars. Upon the removal of the plaster, the blocking was found, indicating the size and elevation of the colonial pews, the location of the sounding board over the old pulpit at the southeast corner, and also the blocking at the opposite corner, which had doubtless been used in some way to give support to the canopy over the colonial governor's pew; and also the blocking indicating the location of the galleries in the transepts and nave of the church.

Two pieces of flag stone were found cemented where they had been placed in the original aisle of the church, enabling us to determine its original width and elevation. In the east wall of the church, near the southeast corner, indications were found of a door or window, which had subsequently been bricked up. and at the point now marked by the boundary stone in the chancel, the foundations of the east wall of the church as built in 1710, were discovered, an addition at the east end having been made in 1751.

On June 27th, plans and specifications were received, and on the 4th of July, the contract for the structural work was awarded to Messrs. G. B. Keeler & Son, Petersburg, Va.,

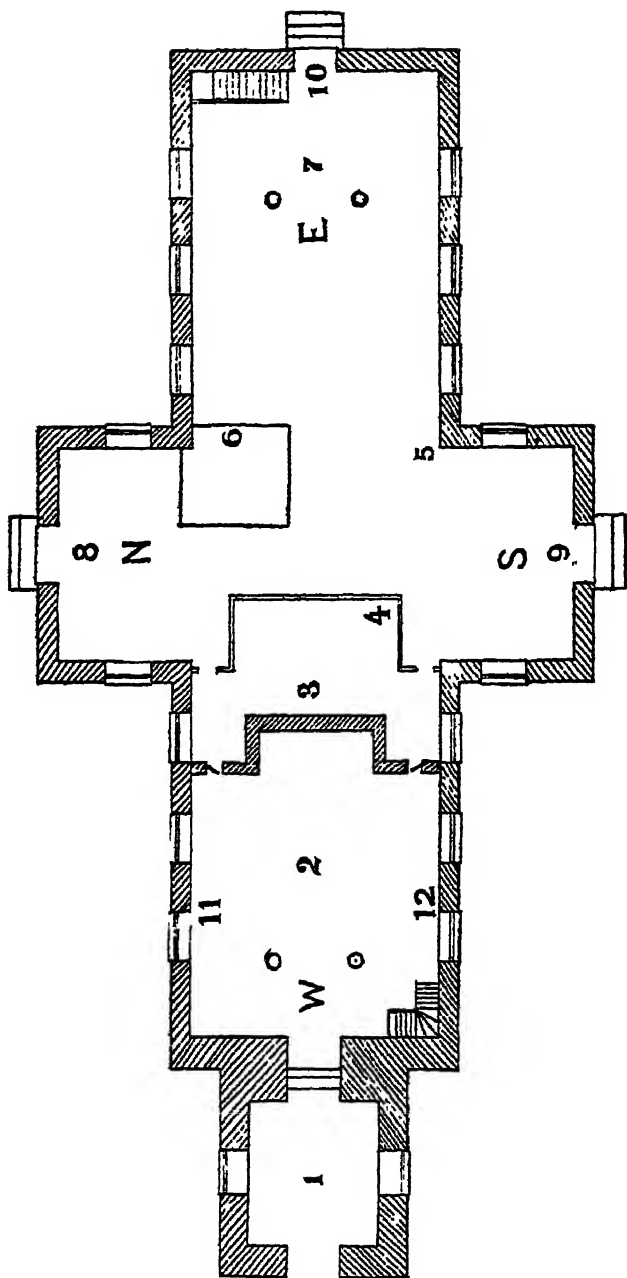
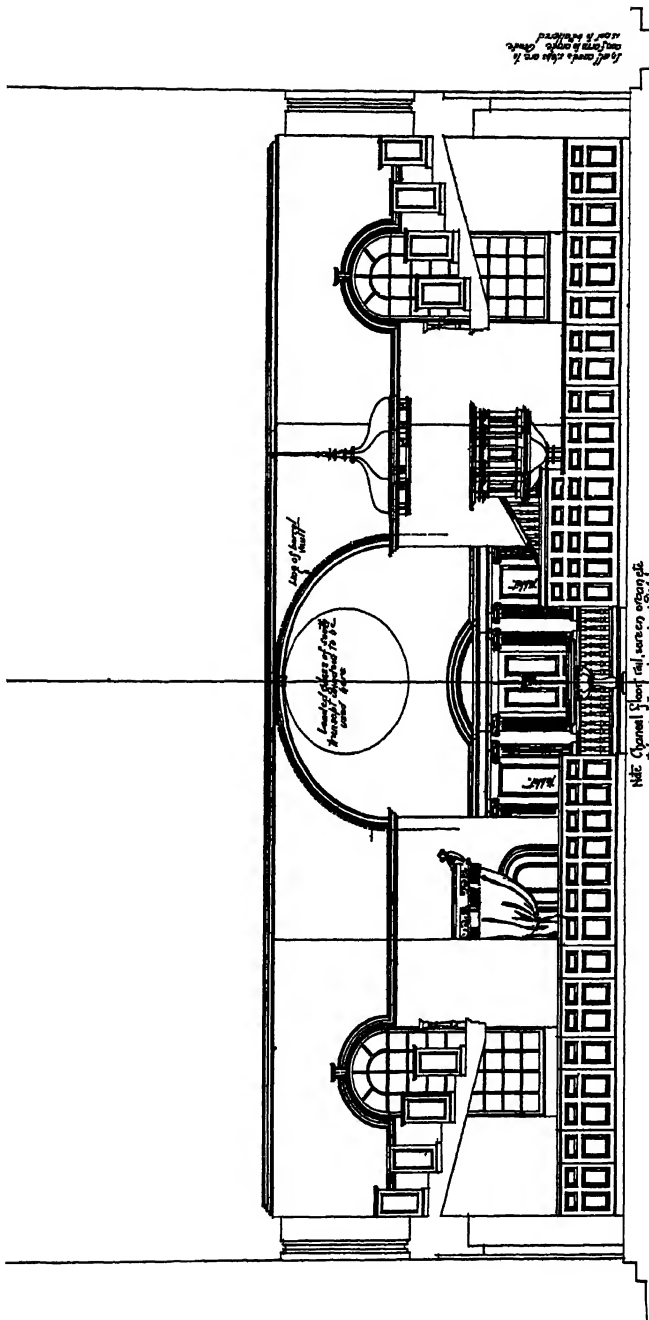


Diagram showing where the partition wall was built in 1840, removed in 1905.



From plans of Mr. J. Stewart Barney, New York City. Showing plan for proposed restoration of Galleries in the transepts, not yet built.

at \$6,225, to which was added \$617 for the slate walks in the churchyard.

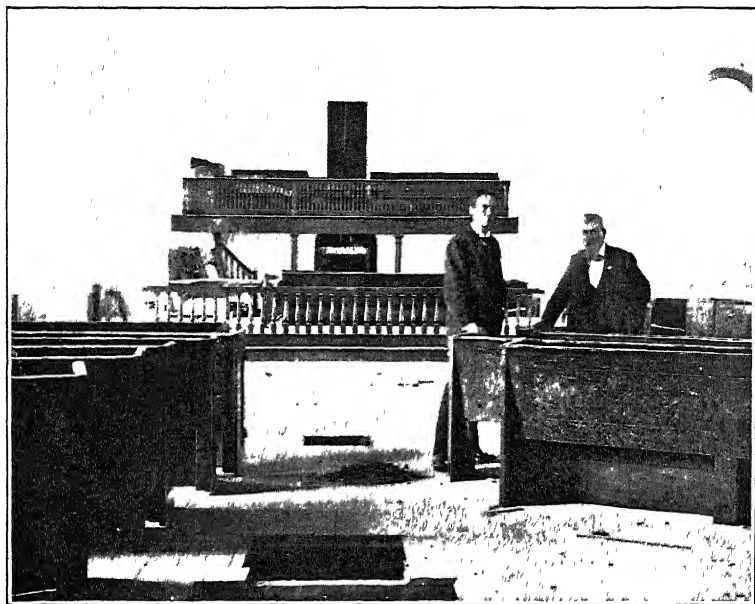
On September 29th, contract for the tile roof was awarded to the Ludowici Roofing Tile Company, of New York City, for \$1,820, which Company commenced to put the tile on the roof over the old tin on April 5, 1906.

The American Seating Company commenced putting furniture in the church on May 14, 1906, in fulfilment of the contract made with them for the sum of \$5,950, a large number of orders for special furniture having been subsequently added. This work was sufficiently completed by May 27, 1906, for the Confirmation Service held by Bishop Randolph. In the afternoon the sermon was preached by Rev. Samuel H. Bishop, of New York City

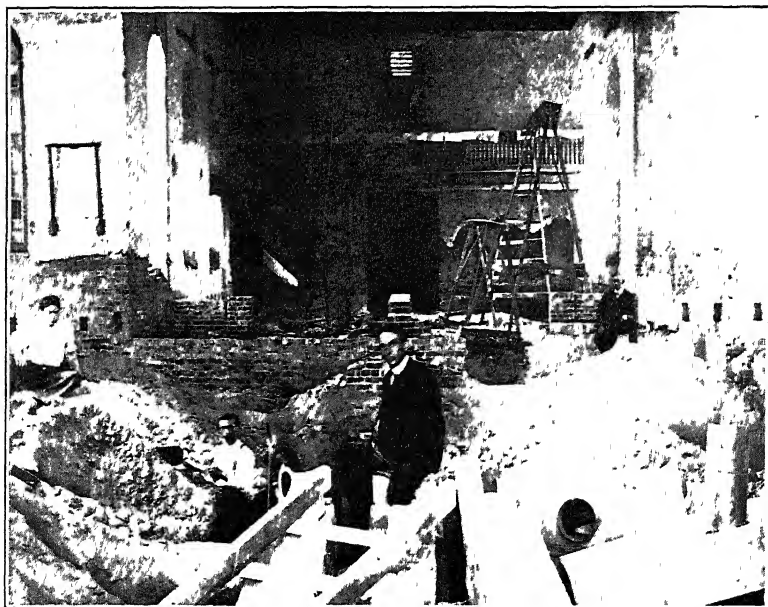
On Sunday, June 10, at five o'clock, Bishop Edwin S. Lines, of New Jersey, preached in the church. On September 23, 1906, the church carpet and hassocks were received, having been presented by Mrs. William Pollock, of New York, who also gave the cushions for the pews.

On November 14, 1906, the Hutchings-Votey Organ Company, of Boston, commenced to install the new organ, in fulfilment of their contract in the sum of \$3,350, not including the organ fronts. The work was completed on December 6th, and the organ used for the first time at the service held under the auspices of the Brotherhood of St. Andrew, on December 9, 1906, the sermon having been preached by the Rev. John J. Lloyd, D. D., of Lynchburg, Virginia.

On December 19, the work of putting in the chandeliers and gas fixtures (furnished by J. B. McCoy & Son, of New York City, for the sum of \$412.50) was begun, and on December 20, at 7:30 P. M., the Three Hundredth Anniversary of the sailing of the colony from England, which landed at Jamestown on May 13, 1607, was observed by appropriate service, and an address was delivered by Rev. C. Braxton Bryan, D. D., Historiographer of the Diocese of Southern Virginia. At this service, the choir appeared in vestments for the first time.



Just after the removal of the partition wall, May 5, 1905



Among the Ancient Tombs—Restoring Foundations, July and August, 1905

The contract for the mural tablets and bronze pew plates was awarded to the Gorham Manufacturing Company, of New York. The cost of this work has been about \$1,500.

The work of restoration was not superficial in its character. It began at the foundations of the church, which were examined at every point around the building, and reinforced wherever necessary, a cement and tile drain being placed entirely around the building beneath the surface of the ground to protect them in the future. While excavating on the north side of the church for the window in the crypt, near the northeast corner, the foundations of the church of 1674 were discovered. The roof and ceiling timbers were thoroughly examined and largely reinforced. The causes for the cracks which had appeared in the tower and church walls were discovered and remedied, and where necessary, the walls were securely bound together by iron braces let into the brick work. The furnace room was largely increased in size for the accommodation of an additional heating plant, and a fireproof crypt was provided beneath the chancel of the church, containing a fireproof safe for the preservation of the old records and other memorials of the past.

The aisles and chancel floor of the church were repaved in marble, the original stones having been removed from the church at the time of the innovations of 1840.

While excavating in the building, twenty-eight ancient graves were found in the aisles and chancel, all of which were carefully examined, and many of which were identified by means of brass head tacks which had been nailed in the wood of the coffin, indicating the name, and date of burial. Among these were the graves of two Colonial Governors and one Secretary of State.

Over all of these identified graves marble slabs, suitably inscribed, were placed. These inscriptions are given elsewhere in this history, and also a diagram showing the location of all the graves identified.

In the west gallery, many coats of paint were sand-

papered from the original rail, revealing hundreds of names and dates carved there by the students of other days.

The tower woodwork was reenforced, and the exterior covered with panel work as it appears at present, which was put on over the modern tin with which the steeple had been covered prior to the restoration work. The ancient clock in the steeple was restored through a contribution made by the "Colonial Dames of America, in Virginia." Many of the pews in the church were restored by patriotic societies and by descendants of the persons whom the pews memorialize.

The total cost of the work of preservation and restoration has been about \$27,000. Of this amount, about \$14,000 was contributed in Virginia, of which nearly \$6,000 was given in Williamsburg. All the bills for work done have been carefully audited, paid, and receipted, and placed on file in the crypt of the church.

While acknowledging with cordial gratitude the kindness of all who have aided in the work of restoration, we feel that special mention should be made of the kind co-operation of those, without whom the work could not have been accomplished.

We would make grateful recognition of the unique distinction and honor conferred upon the Parish, by the gift of a memorial lecturn presented by His Excellency, Theodore Roosevelt, President of the United States, and a Memorial Bible presented by His Majesty, King Edward VII, commemorative of the Three Hundredth Anniversary of the establishment of English civilization and the English Church in America, and of the kind interest and intervention of His Grace, the Archbishop of Canterbury, and the Bishop of Washington, through whom these gifts were suggested.

Much of the success of the restoration is due to the sympathetic and intelligent interest of the architect, Mr. J. Stewart Barney, of New York City, who gave his service to the church; and to the careful supervision of Mr. Charles A. Hoag.

We would record with grateful appreciation, the kind

co-operation of the members of the Advisory Committee, all of whom gave careful consideration to the work of inspecting the plans, and advising with the Rector and Vestry throughout the entire progress of the work.

Through the kindness of Rev. W. R. Huntington, D. D., Rector of Grace Church, New York City, the work was prominently brought to the attention of the general public.

We would make special acknowledgment of the valuable service rendered by Mr. J. Frederic Kernochan, of New York City, without whose kind interest and cordial co-operation the funds for the work could not have been secured in time to have had the restoration completed by 1907, and also for the co-operation of Mr R. Fulton Cutting of New York City, and of the services rendered by Mr. Robert L. Harrison, custodian for the funds contributed in New York.

Grateful record is made of the generous contribution of Miss Marie Marshall to the restoration fund, and of the kind and generous interest of Mrs. William Pollock of New York, and of the memorial gift made by Mr. and Mrs P. H. Mayo, of Richmond, Va.

The organ was largely secured through the generous interest of the Chesapeake & Ohio Railroad, Mrs. H. H. Houston, of Philadelphia, and Mr. Andrew Carnegie, to whose gifts were added generous contributions from persons in Williamsburg.

The pulpit and clerk's desk were secured through the loving interest of Mrs. Byam K. Stevens, of New York City.

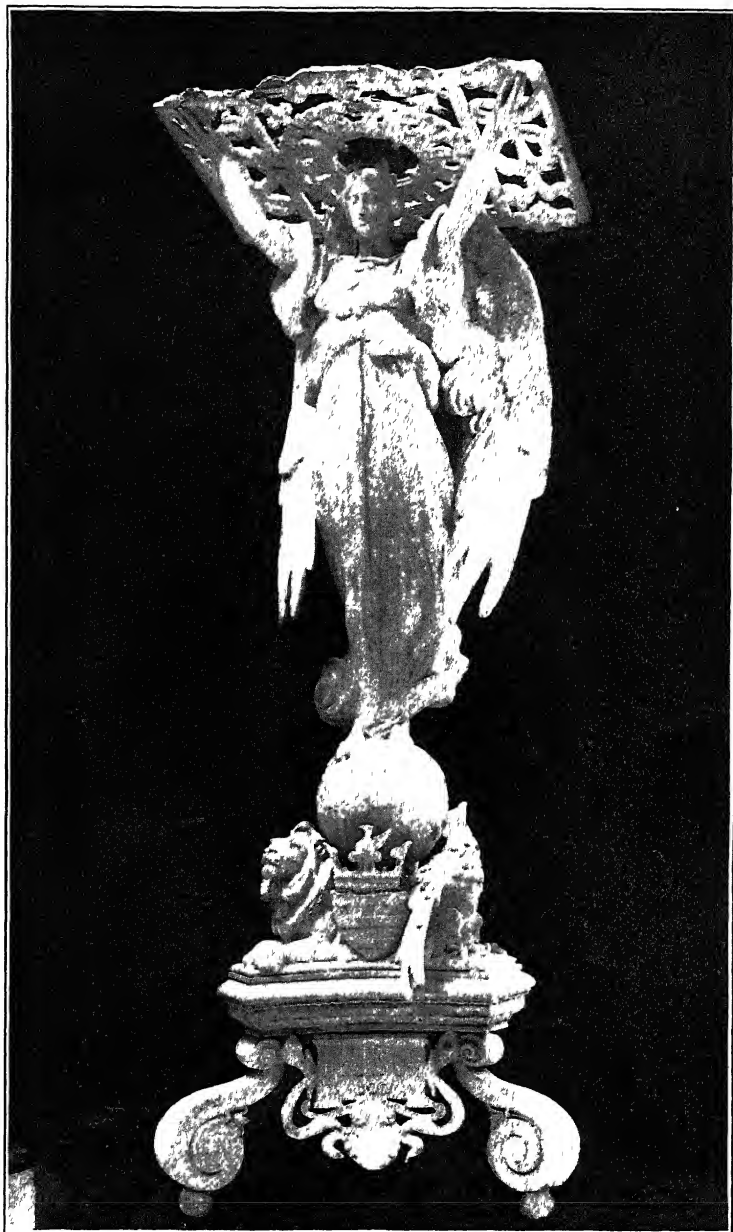
We would also make mention of the kind participation in the work on the part of the Association for the Preservation of Virginia Antiquities, the Colonial Capitol branch having contributed the alms basin memorial to Rev. Robert Hunt, and secured, through Miss Lottie C. Garrett, the funds for the restoration of the colonial Governor's pew; the Washington, D. C., branch having secured the contributions for four memorial pews.

The Society of Colonial Wars in the Commonwealth of Pennsylvania restored the pew in memory of Thomas Jeffer-

son, which was endowed by the General Society of Colonial Wars, and the Society of Colonial Dames in Virginia contributed the funds for the restoration of the clock in memory of the House of Burgesses. The pew memorial to Richard Bland has been restored by the Virginia Chapter of the Daughters of the American Revolution, and the Governor's Chair, Memorial to Lord Botetourt, was given by the Colonial Dames of America, in Missouri. We would also record our appreciation of generous contributions made to the Endowment Fund by Mrs. Mary Corling Dunlop, of Petersburg, Va., and Mrs. Van Ness, of Lexington, Mass.

The names of all who have contributed will be recorded in the Book of Memorial to be kept in the crypt of the Church.

To those who have contributed special memorials, and to those who have kindly acted as sponsors for special pews, especially to Mrs. W. Hartwell Macon, who secured funds for so many memorials, and to all who have, through sympathy, advice, and contributions, aided in the work, the congregation, Vestry, and Rector of Bruton Parish Church would extend most grateful and cordial thanks.



Bronze Lectern, Presented by His Excellency, Theodore Roosevelt, President of the United States.

(Photographed from the plaster cast of Mr J Stewart Barney, Architect)

Tercentenary Memorials

Bronze Lecturn

Presented by
His Excellency, Theodore Roosevelt
President of the United States.
To the Glory of God
and Commemorative of
The Three Hundredth Anniversary of the first permanent
establishment of English Civilization in America at
Jamestown, Virginia, May 13, 1607.

Memorial Bible

Presented by
His Majesty, King Edward VII.
To the Glory of God
and Commemorative of
The Three Hundredth Anniversary of the planting of
the English Church in America at Jamestown,
Virginia, on May 13, 1607.

Description of the King's Bible

The following items from the London Times of June 1st and 3rd, 1907, have been received from His Grace, the Archbishop of Canterbury.

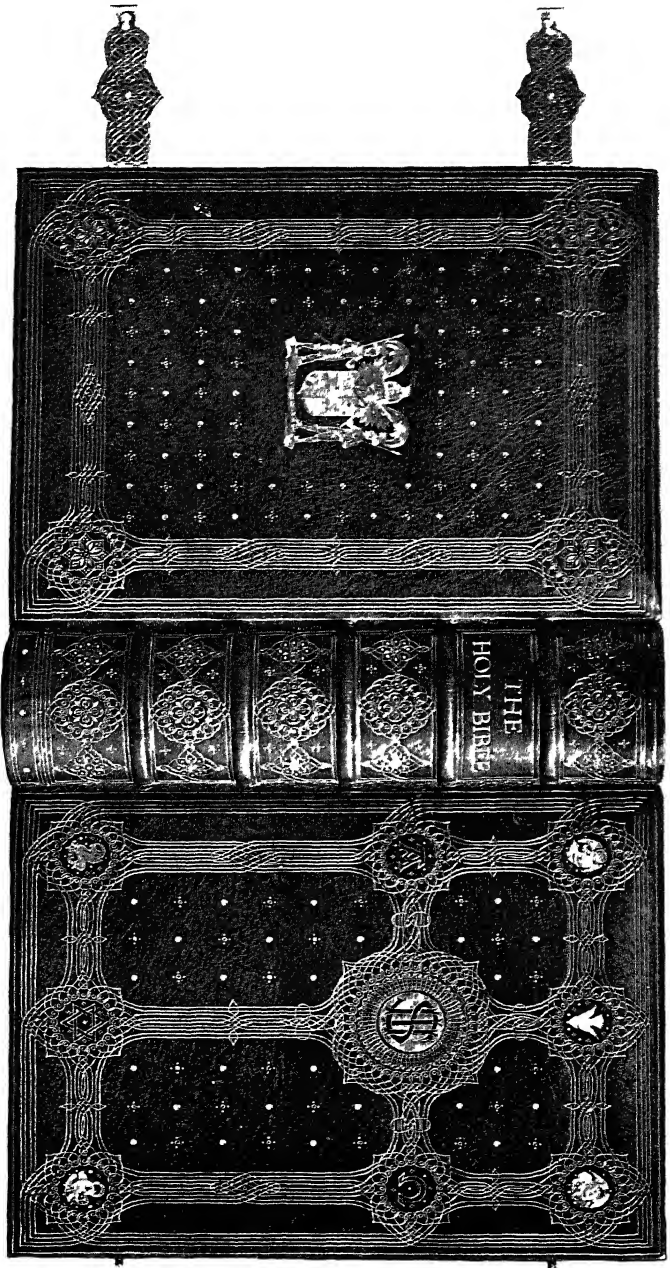
JUNE 1, The Archbishop of Canterbury was received in audience to-day, and submitted to His Majesty the Bible which the King is presenting to the Episcopal Church in America for use in the Parish Church of Bruton, Virginia, in connexion with the 300th anniversary of the establishment of the Colony in Jamestown, Virginia.

Miss Paget, of Farnham, under whose direction the Bible has been specially bound, had the honour of being presented to His Majesty.

JUNE 3, In connexion with the celebration now taking place in Virginia to commemorate the tercentenary of the landing of the English colonists at Jamestown in 1607, the King has presented to Bruton Parish Church a large Bible for use in the services of the church. It is understood that the lecturn on which the Bible will rest is being presented by the President of the United States. The Bible which was on Friday last submitted to the King by the Archbishop of Canterbury, as was briefly announced in the "Court Circular" published in *The Times* of Saturday, is bound in red Niger leather with a decorative treatment of interlaced lines tooled in gold. The doublures and fly leaves are of undyed levant morocco, and the clasps are of gold. The dominant design on the front cover is a cross, accompanied or surrounded by the conventional symbols of the Christian faith and the four Evangelists. On the front and back doublures are the Arms of His Majesty and of the United States, respectively. On the back cover are the arms of Virginia. The following inscription tooled in gold on an inlaid red Niger panel appears on the front fly leaf:

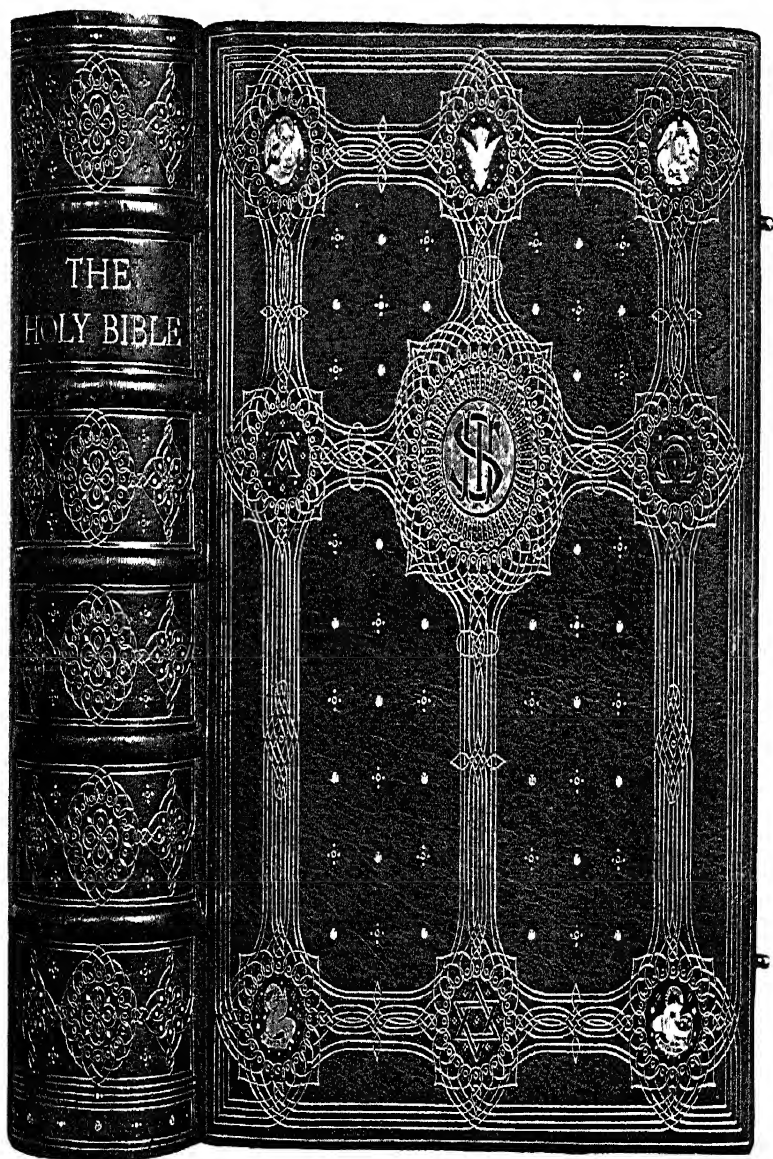
This Bible is presented by his Majesty King Edward the Seventh, King of Great Britain and Ireland and Emperor of India, to the Church of Bruton, Virginia, a shrine rich in venerable traditions of worship, in solemn memories of patriots and statesmen, and in historic witness to the oneness of our peoples. The King will ever hope and pray that the ties of kinship and of language and the common heritage of ordered worship and of ennobling ideals may, through the saving faith in Our Lord and Redeemer Jesus Christ revealed in these sacred pages, continue to unite Great Britain and America in a beneficent fellowship for setting forward peace and good will among men. MCMVII.

The preparation of the Bible was entrusted to Miss Paget, of Farnham, who bound the service books used by their Majesties on the occasion of their Coronation. The binding of the Bible was carried out under Miss Paget's direction by Messrs. Sangorski and Sutcliffe, of Southamptonrow, Holborn.



THE HOLY BIBLE

Bound in Red Niger Morocco with a decorative treatment of interlaced lines tooled in gold. Doubloures and fly leaves of undyed levant morocco, clasps in gold.



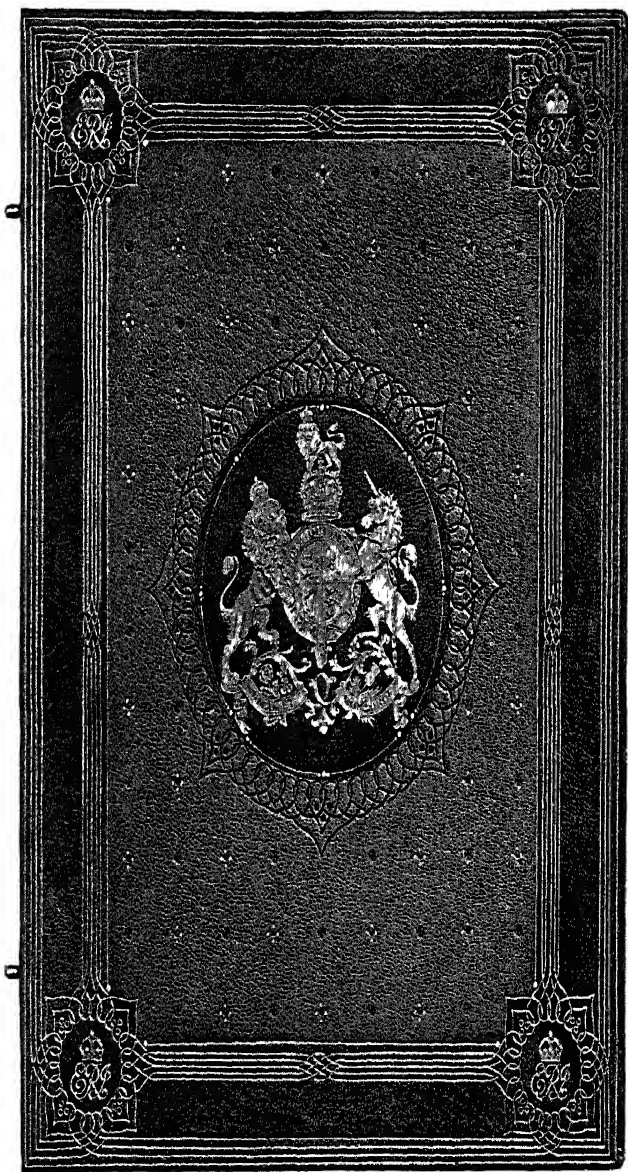
FRONT COVER AND BACK.

Tooled in gold with symbolical devices representing the four Evangelists; The Holy Spirit; The Trinity; and the Alpha and Omega. The IHS and the small circles are inlaid in green, and the Alpha, Omega and the Trinity in black.



THE BACK COVER AND CLASPS.

Tooled in gold with small circles inlaid in green and with the arms of Virginia stamped in gold in the centre.



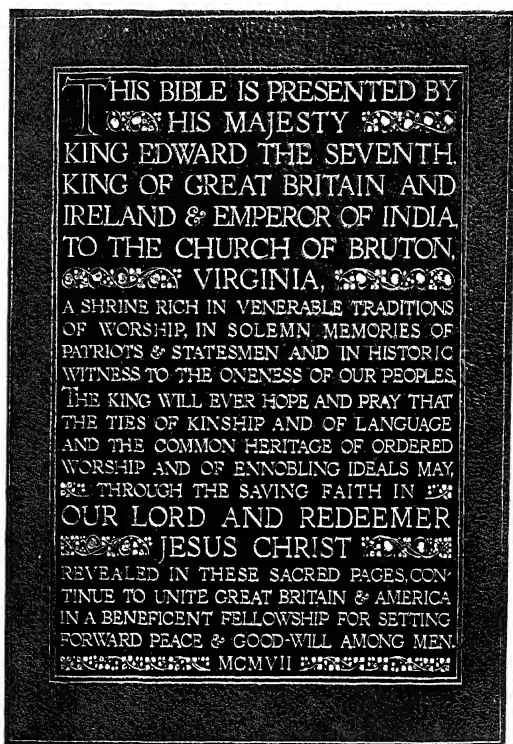
FRONT DOUBLURE

Tooled in blind and gold with small circles inlaid in red and green and with His Majesty's Arms stamped in gold on an inlaid red niger panel in the centre.



BACK DOUBLURE

Tooled in blind and gold with small circles inlaid in red and green and with the Arms of America stamped in gold on an inlaid red niger panel in the centre.



FRONT FLY LEAF

Inscription tooled in gold on an inlaid red niger panel.

Other Memorials in Bruton Parish Church

Marble Memorials

TOMB STONES

- (a) In the Tower
- (b) In the Aisles
- (c) In the Chancel

MARBLE MURAL TABLETS

- (a) In the Choir
- (b) In the Chancel

Bronze Memorials

BRONZE MURAL TABLETS

- (a) In the Tower
- (b) In the Nave
- (c) In the Transepts
- (d) In the Choir

BRONZE PEW PLATE MEMORIALS

- (a) In the Nave
- (b) In the Transepts
- (c) In the Choir

BRONZE ENDOWMENT TABLETS

Special Memorials

Marble Memorials Tombstones in the Tower

John Page

(Arms: Ar., a fesse dancette between three martlets; azure, a bordure of the last. Crest: A demi-horse forcene (rearing).)

1 Here lieth in hope of a Joyfull Resurrection
the Body of Colonel John Page of
Bruton Parish Esquire one of their
Majesties Council in the Dominion
(of) Virginia who Departed this
(life t)he 23 of (Ja)nuary in the year
(of our) Lord 69½ Aged 65

Elizabeth Timson

2 Here Lyes Interr'd the Body of
Mrs. Elizabeth Timson wife
of Mr. John Timson who Departed
this Life August the 26th. 1735
in the 22^d Year of her Age.

Anna Maria Timson

3 Here Lyes Interr'd the Body of
Anna Maria Timson Daughter
of John and Elizabeth Timson
who was born December the 17th day
1732 and Departed this Life July the 23
1734

William Timson

2 Also the Body of William Timson
son of John and Elizabeth who
was born October the 21st day 1734
and Departed this life July the 23^d
1736.

(1) Removed from the Church Yard.

(2) Removed from the Waller farm on York River in 1906.

(3) Removed from the Waller farm on York River in 1906.

Tombstones in the Aisles of the Church

Beneath this marble was found a vaulted grave marked

D. G.
Æ 61

Adjoining this, another vaulted grave was found, south of which was located another, both of which were unmarked.

This marble was placed here at the time of the Restoration of the Church in 1905.

Henry Hacker

Here lyeth the body
of Mr Henry Hacker who
Departed this life the
5th day of August 1742
In the 54th year of his age

Mrs. Prentis

Under this marble was found a grave marked

Mrs. Prentis
Obt. — — 94

Mary Prentis, daughter of John and Ann Brooke, of York County, and Wife of William Prentis, of Williamsburg, Virginia, died in 1794.

By this grave were found two other graves, both of which were unmarked.

This marble was placed here at the time of the Restoration of the Church in 1905.

Dr. William Cocke

Beneath this marble was found a grave marked

W. C.
1720

This grave corresponds in location and date with the inscription on the mural tablet in memory of

DR. WILLIAM COCKE,

of the Council and Secretary of State for this Colony in the Reign of Queen Anne and of King George.

South of this grave, another was found which, being below and partly under it, was doubtless in the Church of 1683.

This Marble was placed here at the time of the Restoration of the Church in 1905.

Governor Francis Fauquier

Near this marble lies

“THE HON. FRANCIS FAUQUIER, ESQ.

Lieutenant-Governor and Commander-in-Chief of the Colony, over which he presided near ten years, much to his own honor, and the ease and satisfaction of the inhabitants. He was a gentleman of the most amiable disposition, generous, just and mild, and possessed, in an eminent degree, of all the social virtues.

He was a Fellow of the Royal Society, and died in his 65th year,” the 3rd day of March, 1768

“ If ever virtue lost a friend sincere,
If ever sorrow claim'd Virginia's tear,
If ever death a noble conquest made,
'Twas when Fauquier the debt of nature paid.”

This marble was placed here at the time of the Restoration of the Church in 1905.

The inscription is taken from the obituary notice in the Virginia Gazette, which also states that he was buried in the North aisle of Bruton Parish Church.

Governor Edmund Jenings

Near this marble a grave was found marked

E. J.
Ju— 1727

The Hon. Edmund Jenings, Esq., son of Sir Edmund Jenings of Ripon in Yorkshire, England, was born in 1659 and died in 1727. He was Attorney General, Secretary of State, President of the Council, and Acting-Governor (1706-1710) of the Colony of Virginia.

For many years he was a Vestryman of Bruton Parish and was serving the Church in this capacity when this building was erected. In 1710 he was instrumental in persuading the House of Burgesses “to appropriate a Sufficient sum of Money for building pews for the Governor, Council and House of Burgesses” in the two wings and intervening part of the Church, this entire portion of the Church being subsequently built and paid for by the House of Burgesses, under the supervision of Governor Alexander Spotswood.

This marble was placed here at the time of the Restoration of the Church in 1905.

Tombstones in the Chancel

Orlando Jones ⁽¹⁾

Here lies in hope of a Blessed Resurrection
 the Body of Mr. Orlando Jones, Son of Mr.
 Rowland Jones sometime Minister of
 this Parish he was born December ye 31st 1681
 and died June ye 12th 1719 in ye 38th year of his
 Age. he was twice married his first Wife was
 Mrs. Martha Macon Daughter of Mr. Gideon
 Macon of New Kent by whom he left one
 Son named Lane & one Daughter named
 frances. His Second Wife was Mrs. Mary
 Williams daughter of James Williams
 of King & Queen who erected this
 Monument to his Memory.

The Blair Children

Beneath this Marble lie deposited the
 Bodies of two sweet infants.
 James and Anne Blair, Children of
 John Blair Esq^r and Mary his wife
 who to the great grief of their Parents
 and friends departed this life,
 James on May the 22^d 1740
 aged 10 year 3 months & 3 days,
 Anne on octob^r the 7th 1741,
 aged 3 year wanting 3 weeks
 God Prepare us all to follow.

Here also rests the body of
 ARCHIBALD BLAIR another
 son of the said JOHN & MARY
 BLAIR who died Sep^r 19th 1744
 Aged 9 months & 18 days; Early
 Gone to happiness Blessed be God

(1) The tomb and remains of Mrs. Orlando Jones (Martha Macon) were removed from New Kent County, and placed during the restoration by the grave of her husband. The inscription is too illegible to be transcribed.

Mrs. Christian Monro

Here Lie Deposited
 The Remains of Mrs. Christian Monro
 Relict of the Revd. Mr. John Monro
 Late Minister of St. John's Parish
 in the County of King William.
 She Departed this Life the 23d of September^r
 1725, in the 60th year of her Age.

Here Also Rests
 The Body of Mary Blair Grand Daughter
 of ye Said John & Christian Monro
 by their only Surviving Child
 Mary ye Wife of John Blair Esq^r.
 She Departed ye 1st of April. 1730 in the
 Second year of her Age.

Also
 Sarah Another Daughter of the
 Said John & Mary Blair who Died feb^r.
 The 19th 1735. Aged 3 months & 12
 Days.

Beneath this marble a grave was found marked

R. D.
 1730
 Æ 32

The marble that marks this grave was placed here at the time of the Restoration of the Church in 1905.

Boundary Stone

EAST.

The East side of this marble, which is 21 feet from the present East wall of the Church, marks the inside line of the foundation of the Church from its completion in 1715 until the Chancel was extended to its present length, by Order of the Vestry on the 15th day of March, 1750-1.

Tombstones in the Recess Chancel

Rev. Rolandus Jones

Hic jacet Rolandus Jones
 clericus filius Rolandi Jones
 clerici Natus Swimbrook juxta
 Burford in Comiti Oxoni Collegii
 Merton Universitate Oxoni
 Alumnus Parochiae Bruton Virginia
 Pastor Primus & delectissimus
 functione Pastoralis annis 14
 fideliter d Parochiae quam
 maximo de Obiit Ap 23
 die Æ tatis suae 48 Anno D 1688

Rev. William H. Wilmer, D. D.

Beneath this marble a vaulted grave was found on which was marked in cement the date

July, XXV, MDCCCXXVI..

The Rev. William H. Wilmer, D. D.,
 Rector of Bruton Parish Church,
 President of the College of William and Mary, and
 President of the House of Clerical and Lay
 Deputies of the Protestant Episcopal Church,
 Died July the 24th, 1827.

“We know that we have passed from death unto life because we love the brethren” * * * “and he that dwelleth in love dwelleth in God, and God in him.”

This marble was placed here when the Chancel was restored to the East, at the time of the restoration of the Church in 1905.

Mural Tablets Inside the Church

(In the Choir)

The Parke Tablet

Neare this marble lyes
ye Honble Daniel Parke
of ye County of Essex Esq. who
was one of his Majesties' Counsellors
and sometime Secretary of the
Collony of Virgia. He dyed ye 6th of
March Anno 1679.

His other felecities were crowned by
his happy marridg with Rebbecka
the daughter of George Evelyn
of the County of Surry Esq. She dyed
the 2d of January Anno 1672 at Long
Ditton in ye County of Surry and
left behind her
a most hopefull
Progeny

The Cocke Mural Tablet

MDCCLII

Inscribed to the memory of

Dr. William Cocke,

An English Physician, Born of reputable Parents

MDCLXXII

at Sudbury in Suffolk,

and Educated at Queen's College, Cambridge,

He was learned and polite,

of indisputed Skill in his profession,

of unbounded Generosity in his practice:
which multitudes yet alive, can testify.

He was, many years, of the Council
and Secretary of State, for this Colony
in the Reign of Queen Anne & of King George
He died Suddenly, sitting a Judge upon the Bench
of the General Court in the Capitol :

MDCCXX

His Hon: friend Alex^a Spotswood, Esq^r then Gov^r
with the principal Gentlemen of the Country,
attended his funeral
and, weeping, saw the Corps Interred
at the West side of the Altar,
in this Church.

The Tyler Mural Tablet

In Memoriam.

Henry Tyler, Sr. & Henry Tyler, Jr.
Vestrymen and Wardens of Bruton
Church & Parish.

John Tyler & Elizabeth Low, parents of
Joanna Tyler-McKenzie & John Tyler
the Marshall of the Colony of Va.:

& Anne Contesse parents of
John Tyler,

Patriot, Gov^r, Judge of the Admiralty,
Supreme & U. S. Courts of Va.:

& Mary Armistead,
of Buck-Rowe, parents of
John Tyler,

Student, Visitor; Rector and Chancellor
of Wm. and Mary College :

Gov^r, Member of Congress, Senator,
Vice President and President of the United
States, Member of Confederate Congress :

& Letitia Christian, parents of
 Robert Tyler, Poet, Philosopher, States-
 man, Gentleman, Samuel Tyler, A. B., LL. D.
 Chancellor of the State of Va.,
 Grandson of the Marshall.
 This tablet is erected by some
 of their Descendants
 June 1888, A. D.

The Wilmer Mural Tablet

In
 Memory
 of
 the Rev'd. William H. Wilmer, D. D.,
 whose eminent talents and exemplary Piety
 enabled him to fill with dignity
 the important stations of
 Rector of this Church
 President of William and Mary College
 President of the House of Clerical
 and Lay Deputies of the Protestant
 Episcopal Church.
 He was beloved in Private
 Respected and honored in Public Life
 A Sound Divine
 A faithful pastor,
 A sincere and Practical Christian
 Born in Chester-Town, Maryland,
 March 9th, 1784
 Died July 24th, 1827.

This Monument is erected by the Congregation
 and Christians of other denominations,
 in testimony of their profound respect,
 and ardent affection,
 for the deceased

**Confederate Soldiers Memorial Mural Tablet
In the Transepts**

In memory of
the
Confederate
Soldiers,
who fell in the
Battle of Williamsburg,
May the 5th, 1862.
And of those who died of
the wounds received in
the same.
They died for us.

The Coleman Mural Tablet

In Memory of
Charles Washington Coleman, M. D.
Son of
Thomas Coleman and Frances
Catherine Hill, His Wife,
Born 18 July 1826
Died 15 September 1894
He was for many years a vestry-
man and senior warden of Bruton
Church, and long our beloved
physician.

This tablet is erected by
his grateful friends.

•

Bronze Memorials

Mural Tablets

and

Pew Plates

•

Mural Tablets in the Tower

The Clock

in the tower of the church was originally in the Virginia House of Burgesses. After a silence of many years, it was restored in 1905 by the Society of Colonial Dames of America in Virginia.

The Bell

in the tower is engraved: "The Gift of James Tarpley to Bruton Parish, 1761."

In 1766 it celebrated the repeal of the Stamp Act.

On May the 15th 1776, it celebrated the passing of a resolution by the House of Burgesses to establish a State Constitution and Declaration of Rights. and to instruct the Virginia Delegates in Congress to offer a resolution to declare the United Colonies free and independent states. In 1783 it celebrated the ratification of the Treaty of Peace between the United States and Great Britian

On the Gallery

Lord Dunmore's Gallery

This gallery was occupied by
Lord Dunmore

Who removed from his accustomed seat among
the Burgesses just prior to the outbreak

of the American Revolution.
The gallery was originally assigned to the
Students of the College of
William and Mary.

Engraved Brass Tablet 7 x 14 in

Mural Tablets in the Nave

Wardens' Tablet

To the Glory of God

and in memory of the colonial wardens of Bruton Parish

Names recorded :

Capt. Philip Chesley and William Aylett 1674
Hon. Philip Ludwell and Baldwin Matthews 1694
William Pinkethman 1704
Henry Tyler, Hon. Edmund Jenings 1710
William Timson and Armistead Burwell 1751
Hon. George Wythe 1760
John Pierce and William Eaton 1768.

Cast Bronze Tablet 15 x 12 in.

Endowment

This pew has been Endowed in memory
of Hon. Samuel Matthews
Captain General and Governor of Virginia
1622-1660
by the New York Chapter of the Daughters of
Founders and Patriots of America ⁽¹⁾

⁽²⁾ To the Glory of God and in memory of
the Presidents of the College of
William and Mary

Rev. James Blair, D. D., 1693-1743; Rev. William
Dawson, D. D., 1743-1752; Rev. William Stith, D. D., 1752-
1755; Rev. Thomas Dawson, D. D., 1755-1761; Rev.

(1) Mrs. Flora Adams Darling, Sponsor.

(2) This memorial was contributed by Mr. Charles Custis Harrison, Provost of the
University of Pennsylvania.

William Yates, 1761-1764; Rev. James Horrocks, D. D., 1764-1771; Rev. John Camm, D. D., 1771-1777; Rt. Rev. James Madison, D. D., 1777-1812; Rev. John Bracken, D. D., 1812-1814; John Augustine Smith, M. D., 1814-1826; Rev. William H. Wilmer, D. D., 1826-1827; Rev. Adam Empie, D. D., 1827-1836; Thomas R. Dew, LL. D., 1836-1846; Robert Saunders, 1847; Col. Benjamin S. Ewell, LL. D., 1848 and 1854-1888; Rt. Rev. John Johns, D. D., 1849-1854.

Cast Bronze Tablet 15 x 12 in.

To the Glory of God
and to the memory of

Maj. Joseph Croshaw, M. B. B.

Donor in 1658 of the land on which
Marston Parish Church was built

and of

Rev. Edward folliott

Minister of Marston Parish
which in 1674 united with Middletown Parish
to form Bruton Parish

and of

Ralph Graves and Maj. John Power

vestrymen of Bruton Parish prior to 1769
This tablet is erected by their descendants
through John Munford Gregory I
and Letitia Power Graves his wife

(1) This memorial was contributed and the pew endowed
by descendants.

Cast Bronze Tablet 15 x 12 in.

(1) Miss Lettie G. Warburton, Sponsor.

**To the Glory of God and in memory of the Vestry
of 1674-1683 who erected the first brick church
upon this foundation**

The Honorable Col. Daniel Parke
Mr. Rowland Jones, Minister
John Page, James Besouth
Major Otho Thorpe, Robert Cobb, James Bray
Capt. Philip Chesley and William Aylett
Church Wardens
George Poyndexter, George Martin
Samuel Timson, Hon. Thomas Ballard
Capt. Francis Page, Treasurer, Alexander
Bonyman, Clerk, and John Owens, Sidesman
Attorney of the vestry, Major Robert Beverley

Cast Bronze Tablet, 15 x 12 in.

**To the Glory of God and in memory of
the vestry of 1710-1715 who erected the
present Church building**

Henry Tyler	John Holloway
Richard Kendall	Richard Bland
Frederick Jones	Hugh Norvell
William Timson	Edmund Jenings
David Bray	Ambrose Cobbs
Christo Jackson, Clerk	
Minister, Rev. Commissary James Blair, D. D.	
Co-operating committee of the	
House of Burgesses	
Mr. John Holloway, Mr. Robt. Bolling	
and Mr. Nicholas Meriwether.	

Cast Bronze Tablet size, 15 x 12 in.



From Harper's Magazine.—Copyright, 1896, by Harper & Brothers
The Colonial Capitol

**To the Glory of God and in memory of
the Attorneys General of Colonial Virginia**

Worshippers in this church

Benjamin Harrison 1702-1704

Stephens Thomson 1704-1714

John Clayton 1714-1736

Edward Barradall 1737-1743

William Bowden 1743-1748

Peyton Randolph 1748-1766

John Randolph 1766-1776

Cast Bronze Tablet 15 x 12 in.

Mural Tablets in the Transepts

To The Glory of God

and in Memory of the Members of the House of Burgesses

who, while representing the people of Virginia, worshipped in this part of Bruton Parish Church built by order of the House in 1713, and provided with pews for the Governor, His Council, and the Members of the

House of Burgesses.

With grateful devotion, Virginia here recalls the memory of the life and service of that noble band of Patriots who consecrated themselves to the defense and preservation of the inalienable rights and charter liberties of the English colony in Virginia. The offspring of the Church, and the heirs of her teaching, these statesmen and warriors came here to find clearer vision and nobler courage, and to invoke upon their cause the blessing of their God and the God of their fathers.

As the Church at Jamestown ministered to the men who first established English civilization in America, so Bruton ministered to those who, through the State Constitution, and the Declaration of Rights, and the Declaration of Independence, by Congress, helped to establish upon a

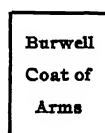
firm and lasting foundation the government of the Federal Republic.

In order that the high ideals of these Virginia patriots may be recalled as a perennial inspiration to men, this part of Bruton Parish Church, hallowed by their Memory, has been structurally preserved and restored through a gift for this purpose.

Presented by Mr. and Mrs. Peter H. Mayo, of "Powhatan Seat," near Richmond, Virginia.

In memory of their Ancestors

John Mayo of "Powhatan Seat"	Nathaniel, Lewis and
Peter Poythress,	Carter Burwell, John
Richard Bland	Page, Robert Carter and
	Philip Ludwell



Members of the Council and of the House of Burgesses
and
Lawrence Taliaferro, Col. of the Culpeper Minute Men.

The Pulpit and Clerk's Desk were restored to the Glory of God and in memory of the Reverend Commissary James Blair, D. D., and the other clergy of Bruton Parish Church during the Colonial Period of its History.

Reverend Rowland Jones, Merton Col. Oxon 1674-1688.

Reverend Samuel Eburne 1688-1697.

Reverend Cope Doyley, B. A. Oxon 1697-1702.

Reverend Solomon Wheatley M.A. Oxon 1702-1710

Reverend James Blair A.M. Edin D. D. 1710-1743

Reverend Thomas Dawson D.D Col. W. and M. Va. 1743-1759

Reverend William Yates 1759-1764

Reverend James Horrocks 1764-1771

Reverend John Camm B.A. Trin. Col. Cam. M.A. D.D. 1771-1773

Reverend John Bracken D.D. 1773-1818
and in memory of later rectors of
Bruton Parish Church

Reverend Reuel Keith D.D. 1821-1824; Reverend William H. Wilmer D.D. 1826-1827; Reverend Adam Empie D.D. 1828-1836

Reverend William Hodges D.D. 1837-1848; Reverend Henry M. Denison 1848-1852; Reverend George T. Wilmer D.D. 1856-1859 and 1872-1876; Reverend Thomas M. Ambler 1860-1872

The gift of Mrs. Byam Kerby Stevens, of New York City,
in memory of her mother Eliza Langdon Wilks

Cast Bronze Tablet, 22x18 inches

**To the Glory of God
and in memory of
the Speakers of the House of Burgesses**

Worshippers in this church
Peter Beverley 1700-1705, 1710-1714
Benjamin Harrison 1705
Daniel McCarty 1715-18
John Halloway 1720-1734
Sir John Randolph 1736
John Robinson 1738-1765
Peyton Randolph 1766-1775

Cast Bronze Tablet, 15x12 inches

**To the Glory of God
and in Memory of Members of the Committee
who, in 1777, drafted the
"Act Establishing Religious Freedom"
In Virginia.**

THOMAS JEFFERSON, Vestryman of St. Anne's Parish.
EDMUND PENDLETON, Vestryman of Drysdale Parish,
GEORGE WYTHE, Vestryman of Bruton Parish.

GEORGE MASON, Vestryman of Truro Parish.

THOMAS LUDWELL LEE, Vestryman of Overwharton Parish.

Being all the members of the Committee.

To the Glory of God
and Commemorative of

The first Representative Legislative Assembly

held in America, which met in this county, in the Church at Jamestown, on July 30, 1619. "Where Sir George Yeardley the Governor being sett downe in his accustomed place in the Quire, those of the Counsel of Estate sate nexte him on both handes. But forasmuch as men's affaires doe little prosper where God's service is neglected, all the Burgesses tooke their places in the Quire till a prayer was said by Mr. Bucke, the Minister, that it would please God to guide and sanctifie all our proceedings to His own glory and the good of this plantation."

and in Memory of

Captain William Powell

Burgess from James City Co.

This endowment Tablet is erected by one of his descendants, in the year of our Lord, Nineteen Hundred and Seven

Mural Tablets in the Choir

To the Glory of God
and in memory of
the Governors of Colonial Virginia
who occupied this pew.

Col. Francis Nicholson	Lieutenant Governor 1698-1704
Edward Nott	Lieutenant Governor 1705-1706
Edmund Jenings	President of the Council 1706-1710
Col. Alexander Spotswood	Lieutenant Governor 1710-1722
Hugh Drysdale	Lieutenant Governor 1722-1726
Robert Carter	President of the Council 1726-1727
William Gooch	Lieutenant Governor 1727-1749
Rev James Blair D.D.	President of the Council 1740

John Robinson	President of the Council 1749
Thomas Lee	President of the Council 1749-1750
Lewis Burwell	President of the Council 1750-1751
Robert Dinwiddie	Lieutenant Governor 1751-1758
John Blair	President of the Council 1758 and 1768
Francis Fauquier	Lieutenant Governor 1758-1768
Norborne Berkeley, Baron De Botetourt	Governor in Chief 1768-1770
William Nelson	President of the Council 1770-1771
John Murray, Earl of Dunmore	Governor in Chief 1771-1775

Cast Bronze Tablet, 18x22 inches

This pew has been restored through the Colonial Capitol Branch of the Association for the Preservation of Virginia Antiquities.

and endowed in memory of

Colonel Alexander Spotswood

by his descendants, Mrs. Mary Corling Dunlop and her, children, Mary Mercer Dunlop, Sally Harrison Dunlop Margeret Agnes Dunlop, and Charlotte Lemoine Dunlop.

Tablet on inside of pew door

Mayo Memorial ⁽¹⁾

This pew has been endowed in memory of William Mayo II, John Mayo, his son, William Mayo III, son of John, and their descendants Robert A. Mayo, son of William III, born in 1799, a member of the legislature of Virginia, and others of "Powhatan Seat," Henrico County, Virginia

William Mayo II, son of Joseph, son of William Mayo, born in 1620, of Poulshot, England, was appointed chief surveyor by Virginia and the crown, to run with Colonel William Byrd and others, the dividing line between Virginia and North Carolina, in 1728, and also to survey and adjust the lines in controversy between the crown and Lord Fairfax.

(1) Contributed by Mr. P. H. Mayo, Richmond, Va.

He laid out the cities of Richmond and Petersburg in 1737 for Colonel William Byrd.

John Mayo was a member of the House of Burgesses in 1769-1772, and of the convention in 1775 and 1776. William Mayo III was sometime warden of St. John's Church, Richmond, Virginia.

In the Vestry Room

Restoration Tablet

THE RESTORATION

of the interior of Bruton Parish Church to its colonial form and appearance was inaugurated by a service held on May 14th, 1905, with a sermon on the Continuity of the Life of the Church, by Rev. Beverley Dandridge Tucker, D.D. The work was completed in time to celebrate in the church on Dec. the 20th, 1906, the Three Hundredth Anniversary of the departure of the colony from London which reached Jamestown, Virginia, on May 13th, 1607

RESTORATION ADVISORY COMMITTEE

Rt. Rev. A. M. Randolph, D.D., LL.D., D. C. L., Bishop of Southern Virginia, Rev. William R. Huntington, D.D., New York City, Rev. Randolph H. McKim, D.D., Washington, D. C., Rev. B. D. Tucker, D.D., Norfolk, Va., Rev. J. J. Gravatt, Richmond, Va., Mr. J. Frederic Kernochan, New York City, Mr. R. Fulton Cutting, New York City, Mr. Joseph Bryan, Richmond, Va.

CUSTODIANS OF FUNDS

Mr. Robert L. Harrison, New York City, Dr. S. Weir Mitchell, Philadelphia, Penn., Mr. Thomas Nelson Page, LL.D., Washington, D. C., Hon. Robert Treat Paine, Boston, Mass.

RECTOR

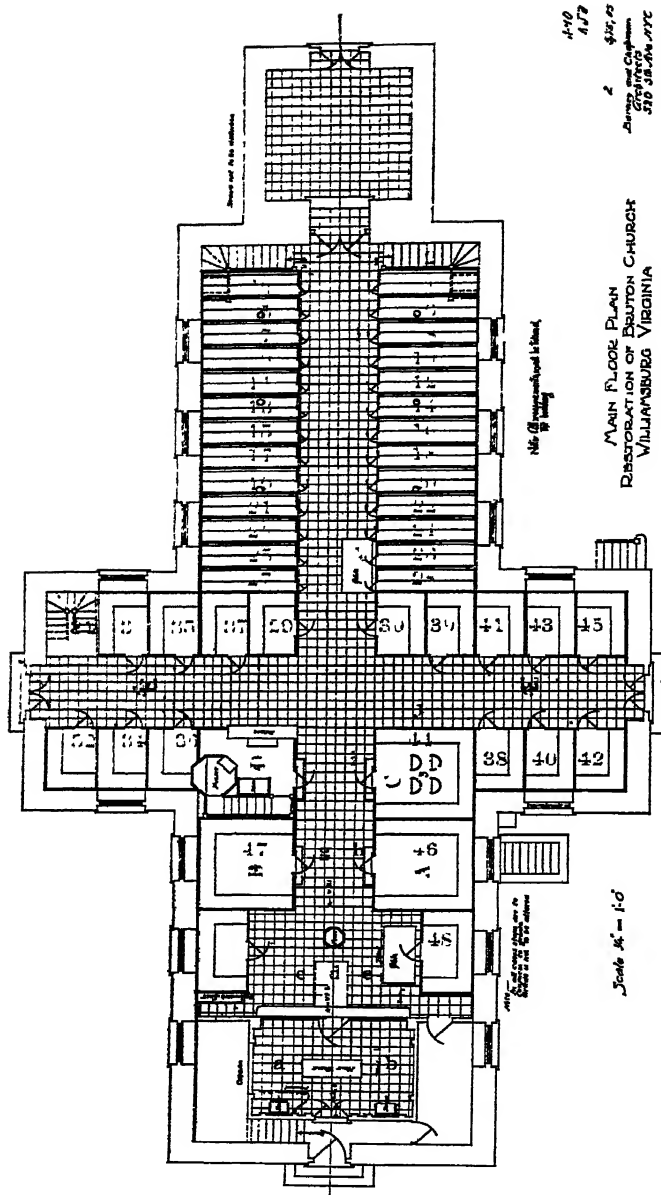
Rev. William A. R. Goodwin, A. M.

PARISH VESTRY

Dr. Van. F. Garrett, Senior Warden, H. Denison Cole, Junion Warden and Registrar, Dr. L. S. Foster, Treasurer, Capt L. W. Lane, John L. Mercer, Leonard Henley, Dr. P. T. Southall, W Hartwell Macon, Hugh S. Bird, Z. G. Durfey, Dr. John Blair Spencer.

ARCHITECT

contributing his service to the Restoration,
Mr. J. Stewart Barney, New York City.



4-10
4-17
4-18, 23
2
George and Catherine
Griffiths
JSD 3B, 36, NYC

MAIN FLOOR PLAN
RESTORATION OF BEULAH CHURCH
WILLIAMSBURG VIRGINIA

All dimensions multiplied by 1/2 inch
by 1/2 inch

Scale 1/4" = 1'-0"

- a Grave of Peter and H. Wilster, D. D.
- b Grave of Rev. Rowland Jones
- c Grave of Mrs. Elizabeth Jones
- d Grave of Mr. John Jones
- e Grave of Mr. John Jones
- f Grave of Elder John Jones

- g Grave of Dr. Wm. Cooke
- h Grave of Gov. Edmund Jennings
- i Grave of Mrs. Prentiss
- j Grave of Gov. Francis Fauquier
- k Grave of Henry Hacker
- l Grave marked P. G. AE 67.

No. A. Pew of Commensary Bluff. No. B. Pew of the Survivors Guild. No. C. Pew of the Ladies Guild. No. D. Corner Pulpit and Clerk's Desk. No. 1. Part of Church built by and for the Virginia Society of Friends.

NOTE:—For names to be placed on memorial pews, see explanation below in.

Memorial Pews in the Nave

PEW No 2¹

John Owens, Sidesman, 1674.

PEW No. 3

William Parks,

Vestryman; First Editor and Printer of the Virginia Gazette, 1736.²

PEW No 4

Wardens Pew.³

PEW No. 5 A

Thomas Beale,

Member of the Council, 1662; Vestryman, 1684

Col. Thomas Ballard,

Member of the Council, 1670; Vestryman

7 Thomas Pettus, Vestryman, 1698.

PEW No. 5 A.

Michael Archer, Vestryman, 1721.

James Archer, Vestryman.

PEW No. 5 B.

William Hansford, Vestryman, 1704.

Henry Cary, Vestryman, 1721.

¹ All the pew plates in the nave are Cast Bronze, size, 5¼ x 3 in.

² Contributed by some American Newspaper Editors, Mr. W. C. Johnson: Editor of the Virginia Gazette, Sponsor.

³ Contributed as a memorial to Governor Samuel Matthews, 1656. Mrs. Flora Adams Darling, Sponsor.

PEW No 6 A.

James Whaley, Vestryman prior to 1701
 Thomas Whaley, Vestryman prior to 1769

William Robertson, Vestryman, 1705
 Thomas Everard, Vestryman, 1769
 Thomas Thorp, Vestryman prior to 1698

PEW No. 6 B.

John Holloway, 1710

PEW No. 7.

James Bray, Vestryman, 1674.
 David Bray, Vestryman, 1684
 Thomas Bray—David Bray, Jr., Vestrymen

PEW No. 8.

Thomas Ludwell, Vestryman, 1685

PEW No. 9

John Prentis, Vestryman, 1769
 William Prentis, Vestryman
 Joseph Prentis, Vestryman, 1775 ⁽¹⁾

PEW No. 10

Edward Barradall, Vestryman, 1737

(1) Contributed by a descendant, Judge Robert R. Prentis.

PEW No. 11 ⁽¹⁾

The President of the College of William and Mary.

PEW No. 12

Joseph Croshaw, Vestryman of Marston Parish, 1658 ⁽²⁾

This pew is dedicated to Judge John Munford Gregory, Governor of Virginia, 1842, and his sister, Letitia Gregory Ware.

PEW No. 13

Samuel Timson, Vestryman, 1674

William Timson, Vestryman, 1710

William Timson, Jr., Vestryman, 1726

Samuel Timson, Jr., Vestryman, 1740 ⁽³⁾

PEW No. 14

Gideon Macon, Vestryman, 1678 ⁽⁴⁾

PEW No. 15

Lewis Burwell, Vestryman, 1725

Nathaniel Burwell, Vestryman

Armistead Burwell, Vestryman prior to 1769 ⁽⁵⁾

(1) Contributed by Mr Charles Custis Harrison, Provost of the University of Pennsylvania

(2) Contributed by descendants. Miss Lettie G. Warburton, Sponsor.

(3) Contributed by descendants. The Miss Mary Garrett, Sponsor.

(4) Contributed by descendants, Mrs. W. H. Macon, Sponsor.

(5) Contributed by descendants, Mr. Geo. H. Burwell, Sponsor.

PEW No. 16

Ralph Graves, Vestryman prior to 1769

William Graves, Vestryman, 1769 ⁽¹⁾

PEW No. 17

St. George Tucker, 1775 ⁽²⁾

PEW No. 18

Philip Ludwell, Vestryman, 1684 ⁽³⁾

PEW No. 19

Daniel Darke, Vestryman, 1674

PEW No. 20.

Edmund Jennings, Vestryman, 1694 ⁽⁴⁾

Endowed to the Memory of

Rev. John Cameron, D. D., (Col. of Wm. and M).

Graduate of King's College, Aberdeen, Scotland.

Admitted to Holy Orders 1768 by the Bishop of Chester,
England.

Settled in Virginia, 1770.

Rector successively of St. James', Bristol (Blandford),
and Cumberland Parishes.

(1) Contributed by a descendant, Mrs. E. T. Lamb.

(2) Contributed by descendants. Mrs. C. B. T. Coleman, Sponsor.

(3) Contributed by a descendant, Master Philip Ludwell Ledy, Philadelphia, Pa.

(4) Contributed by Mr. G. S. Bowdoin, New York City.

Rector of the Diocesan School in Lunenburg County.

Elected by Church Convention as Supervising Clergyman or Visitor (Before Bishop Madison's Consecration).

Selected by the Church as Chairman of its Committee to cope with Mr. Thomas Jefferson against his act for the despoilation of the Church, with the final result that the Court of Appeals being equally divided, the statute stood, without being declared constitutional.

He died in Lunenburg County, 1815.

This pew has been restored and endowed by his great-grandchildren, Mrs. Annie Cameron Collins, and Bennehan Cameron.

PEW No. 21.

Hugh Norvell, Vestryman, 1725

George Norvell, Vestryman

William Norvell, Vestryman, 1775 ⁽¹⁾

PEW No. 23

Benjamin Waller, Vestryman, 1744 ⁽²⁾

PEW No. 23

John Custis, Vestryman. 1721

Daniel Darke Custis, Vestryman

Mrs. Martha Custis ⁽³⁾

PEW No. 24.

Edmund Randolph ⁽⁴⁾

(1) Contributed by a descendant; Mr. J. Stewart Barney, Architect of the Restoration.

(2) Contributed by a descendant, Mrs. Ralph Cross Johnson.

(3) Contributed by descendants; Mrs. Margaret Custis Hansford, Sponsor.

(4) Contributed by descendants, Mr. R. Lancaster Williams, Sponsor.

PEW No 25

Sir John RandolphVestryman, 1727 ⁽¹⁾

PEW No. 26

John Marshall ⁽²⁾

PEW No. 27

James Monroe ⁽³⁾

PEW No. 28

John Tyler1837 ⁽⁴⁾

PEW No. 29

George Washington(Duplicate Tablet in Nave) ⁽⁵⁾

PEW No. 30

Thomas Jefferson(Duplicate Tablet in Nave) ⁽⁶⁾

(1) Contributed by descendants. Mr. R. Lancaster Williams, Sponsor.

(2) Contributed and endowed by the admirers and descendants of the Chief Justice. Sponsors, Miss Elizabeth Marshall Robinson and Mrs. W. H. Macon.

(3) Contributed as one of the gifts of Mrs. William Pollock, of New York.

(4) Contributed by descendants. Mrs. Lyon G Tyler, Sponsor.

(5) Contributed by Descendants of the Washington family. Miss Nannie Bird Washington, Sponsor.

(6) Contributed by the Society of Colonial Wars in the Commonwealth of Pennsylvania, and endowed by the General Society of Colonial Wars.

Memorial Pews in the Transepts

PEW No. 29 ⁽¹⁾

George Washington ⁽²⁾

PEW No. 30

Thomas Jefferson ⁽³⁾

PEW No. 31

William Cabell, Joseph Cabell ⁽⁴⁾

PEW No. 32

Archibald Cary, Dabney Carr ⁽⁵⁾

PEW No. 33

7 Paul Carrington ⁽⁶⁾

PEW No. 34

Robert Carter Nicholas

Vestryman, 1754 ⁽⁷⁾

(1) All the pew plates in the transepts are cast bronze, size 7 x 2½ in.

(2) Contributed by descendants of the Washington Family. Miss Nannie Bird Washington, Sponsor.

(3) Contributed by the Society of Colonial Wars in the Commonwealth of Pennsylvania, and endowed by the General Society of Colonial Wars.

(4) Contributed by Descendants, Hon. Geo. C. Cabell, Sponsor.

(5) Contributed by Descendants. Mrs. W. H. Macon, Sponsor.

(6) Contributed by Descendants. Mr. J. C. Carrington, Sponsor.

(7) Contributed by Descendants. Mrs. F. R. Johnson, Sponsor.

PEW No. 35

Deyton RandolphVestryman, 1747 ⁽¹⁾

PEW No 36

Dudley Digges, Andrew Lewis

PEW No. 37

Patrick Henry ⁽²⁾

PEW No. 38

Edmund Pendleton ⁽³⁾

PEW No. 39

Thomas Nelson ⁽⁴⁾

PEW No. 40

George Mason ⁽⁵⁾

PEW No. 41

Benjamin Harrison, Carter Braxton ⁽⁶⁾

PEW No. 42

Richard Bland ⁽⁷⁾⁽¹⁾ Contributed by Descendants Mr. R. Lancaster Williams, Sponsor.⁽²⁾ Contributed through the Public School children of Virginia. Miss Nannie Davis, Sponsor.⁽³⁾ Contributed by Descendants. Mrs. Sarah Pendleton Van Rensselaer, Sponsor.⁽⁴⁾ Contributed by Descendants. Miss Mary W. Garrett, Sponsor.⁽⁵⁾ Contributed by Descendants. Mrs. Sarah Pendleton Van Rensselaer, Sponsor.⁽⁶⁾ Contributed by Descendants. Mrs. W. H. Macon, Sponsor.⁽⁷⁾ Contributed by the Virginia Chapter of the Daughters of the American Revolution, in part by Descendants. Sponsor, Miss Mildred Nelson Page.

PEW No. 43

George Wylthe

Vestryman, 1769

PEW No. 44 A

Auditors General

Wm. Byrd, 1687-1704; Dudley Digges, 1705-1710; Philip Ludwell, 1711-1716; Peter Beverley, 1716; John Grymes 1718; Nathaniel Harrison, 1724-1728; John Blair, 1732-1771.

PEW No. 44 B

Secretaries of State

Christopher Robinson, Ralph Wormley, 1693-1701; Edmund Jenings, 1702-1712 and 1720-1722; William Cocke, 1712-1720; John Carter, 1722-1743; Thomas Nelson, 1743-1776. ⁽¹⁾

PEW No. 44 C

Receivers General

Wm. Byrd (1), 1687-1704; Wm Byrd (2), 1705-1716; James Roscoe, 1716-1723; John Grymes, 1723-1748; Philip Grymes, 1749-1754; Richard Corbin, 1754-1776.

PEW No. 45

Richard Henry Lee, Francis Lightfoot Lee ⁽²⁾**On the Clerk's Desk****Alexander Bonyman**

(Parish) Clerk. 1683.

(1) Tablet given by General Charles Robinson of England, in memory of Christopher Robinson.

(2) Contributed by Descendants. Mrs. Virginia Miller, Sponsor.

Memorial Pews in the Choir

PEW No. 44 ⁽¹⁾

**His Excellency
the Governor**

Memorial to Governor Alexander Spotswood ⁽²⁾

For Restoration and Endowment inscription see pages 124, 125

Governor's Chair

Memorial to
Norborne Berkeley Baron DeBotetourt
Governor in Chief, 1768-1770

Presented by the Society of Colonial Dames of America in
the State of Missouri.

Minister's Reading Desk

Reverend Rowland Jones, Minister, 1674-1688.

**Reverend Commissary James Blair, D. D., 1656-1743,
Minister, 1710-1743. ⁽³⁾**

PEW No. 46

Dr. Archibald Blair, Vestryman, 1721.

John Blair, (1), Vestryman, 1744.

John Blair, (2), Vestryman.

PEW No. 46 B.

Col. Clement Read, M. H. B., 1748-1768.

Col. Isaac Read, M. H. B., 1769-1775 ⁽⁴⁾

(1) All the pew plates in the Choir are cast bronze, size 2½ x 7 in.

(2) Contributed through the Colonial Capitol Branch of the Association for the Preservation of Virginia Antiquities. Miss Lottie M. Garrett, Sponsor.

(3) Contributed with the pulpit by Mrs. Byam K. Stevens, of New York.

(4) Contributed by descendants. Miss Edmonia Slaughter, Sponsor.

PEW No. 46 A

John Coke

The Emigrant, 1724, and his descendants. ⁽¹⁾

PEW No. 47

The Surveyor's General

to whom this pew was assigned.

PEW No. 47 A

Miles Cary, Surveyor General, 1692-1708 ⁽²⁾

PEW No. 47 B

William Mayo, Chief Surveyor

Appointed by Virginia and the Crown in 1728 to run the dividing line between Virginia and North Carolina. ⁽³⁾

PEW No. 47 C

William Buckner

Deputy Surveyor General, 1708-1716.

PEW No. 47 D

Peter Beverley

Deputy Surveyor General, 1716-1728

PEW No. 48

Col. John Page

Vestryman, 1674 ⁽⁴⁾

The Organ

Peter Delham, Organist, 1755 ⁽⁵⁾

(1) Contributed by a descendant, Mr. John Archer Coke.

(2) Contributed by descendants, Mr. W. Miles Cary and Mr. Archibald Cary.

(3) Contributed by a descendant, Mr. P.H. Mayo.

(4) Contributed by descendants. Mrs. Lucy Page Whitehead, Sponsor.

(5) Contributed largely by Mrs. Houston of Philadelphia, Mr. Andrew Carnegie, and the Chesapeake & Ohio Railroad.

"

Special Memorials in Bruton Parish Church

Robert Hunt Memorial Alms Basin

To the Glory of God
and in memory of
Reverend Robert Hunt
Chaplain of the Colony which established
the English Church and English Civilization at
Jamestown in 1607. Presented by
The Colonial Capitol Branch
of the
Association for the Preservation of
Virginia Antiquities.

(Around the rim) It is more blessed to give than to receive

Mr. and Mrs Robert S. Bright

Memorial Endowment
Contributed by their Children

Credence Table

To the Glory of God
and in
Loving Memory of
Susan Henley
and
John Randolph Coupland
"Their children arise up and
call them blessed."

Cross

To the Glory of God
and in Loving Memory of
John Millington, July 10, 1868
and
Sarah Ann, his wife, Dec. 23, 1869.

The Clerk's Desk Prayer Book

To the Glory of God
and in loving memory of
Robert Major Garrett, M. D.
Warden of Bruton Parish Church
and Vestryman from 1848 to the
date of his death in 1885.
Presented by his Children, 1907.

Memorial Prayer Book and Hymnal

To the Glory of God
and in loving memory of
> J. A Glenn Singleton
Student at the College of William and Mary
who entered into life eternal May 19, 1906.
Presented by Bruton Parish Church Chapter
of the Junior Brotherhood of St. Andrew
of which he was a devoted member

Holy Table Lecturn

To the glory of God
and in memory of
James Dunlop Moncure, M. D.
Senior Warden of Bruton Parish Church
who entered into life eternal Nov. 10, 1897.

Silver Offertory Plate

Dedicated to the Glory of God
and to the memory of Henley T. Jones, Jr. and Mary South-
all, his wife.
Presented by their daughter in 1906

Prayer Desk ⁽¹⁾

Memorial to Frances Catharine, (1796-1867)
 daughter of
 Baylor and Mary (Brooke) Hill, of Norfolk, Virginia,
 and wife of
 Thomas Coleman of Bruton Parish

This memorial is placed by her descendants of three generations, in memory of her many virtues and years of faithful service in this Church.

flower Vases for Holy Table

Presented by Mr. and Mrs. H. N. Philips
 in memory of their children.

Altar Service Book

In memory of Edloe Morecock
 presented by his children.

Prayer Desk ⁽²⁾

To the Glory of God
 and in Memory of the Bishops of Virginia

Rt. Rev. James Madison, D. D., 1790-1812.
 Rt. Rev. Richard Channing Moore, D. D., 1914-1841.
 Rt. Rev. William Meade, D. D., 1841-1862.
 Rt. Rev. John Johns, 1842-1876.
 Rt. Rev. Francis M. Whittle, D. D. LL. D. 1868-1902.

Prayer Desk ⁽³⁾

To the Glory of God
 and in Memory of Mr. Wordsworth Thompson
 Painter of the picture of Bruton Parish Church, in the
 Metropolitan Museum of Art.

(1) Presented through Mrs. Helen Leigh, from "The Talent Society."

(2) Presented through Mrs. Helen Leigh, from "The Talent Society."

(3) Presented by Mrs. Wordsworth Thompson.

Book Marks

Memorial to Miss Virginia Morecock
Presented by her mother and sisters.

Two Alms Basin

Inscribed "To Bruton Parish, Williamsburg, Va.
From an Alumnus of William and Mary College,
of the Class of 1815-1816."

Edmund Pendleton

As this work goes to press Miss Sarah Pendleton and Mr. Edmund Pendleton of Laurel, Md., have given order for having the remains of the Hon. Edmund Pendleton removed from near Bowling Green, Caroline Co., Va., to be interred beneath the north aisle of Bruton Parish Church.

Edmund Pendleton was born in 1721, and died in 1803. He was the author of the resolutions offered here in the Virginia House of Burgesses, May 15, 1776, which were unanimously adopted, calling upon Congress to declare the colonies free and independent States. He was President of the Convention in 1775, was subsequently President of the Virginia Court of Appeals, was twice elected to Congress, and in 1788 was chosen President of the Convention of Virginia which met to consider the adoption of the Federal Constitution.

He was for many years a vestryman of Drysdale Parish, and, although one of the most loyal and devoted Churchmen in America, was a member of the Committee which in 1777 drafted the law for establishing "Religious Freedom in Virginia."

**Location and Description of Graves found in
Bruton Parish Church, While Excavating
in June and July, 1905, and of the
Tombstones in the Church**

1. Located in the southwest corner of the tower; removed from the Waller farm on York River. (See inscription, p. 104.)
2. Located to the east of No. 1; removed from the Waller farm on York River. (See inscription, p. 104.)
3. Located to the east of No. 2; removed from the Waller farm on York River. (See inscription, p. 104.)
4. Located to the east of No. 3 in the southeast corner of the tower. Removed from the churchyard. Inscribed Col. John Page. (See inscription, p. 104.)
5. Located from the west wall 11 ft. 1 in.; from the north wall 10 ft., 3 in. Bricked up grave containing remains of one person. In brass head tacks in coffin wood were the letters P. G. Age 61.
6. Located from the west wall 11 ft. 11 in.; from the south wall 11 ft. 8 in. Bricked up grave containing remains of one person, unknown.
7. Located from the west wall 13 ft. 8 in.; from south wall 10 ft. 1 in. Unknown.
8. Located from west wall 32 ft. 2 in.; from north wall 10 ft. 4 in. Marble slab in aisle, inscribed Mr. Henry Hacker. (See inscription, p. 105.)
9. Located in the north aisle of the church. Grave of Governor Francis Fauquier, located by inscription in the Virginia Gazette. (See inscription, p. 106.)
10. Located from east wall 40 ft.; from the north wall of transept 26 ft. 10 in. Remains of three persons. Name in brass head tacks, Mrs. Prentis, Obt.—94.
11. Located from east wall 40 ft.; from the south wall of transept 26 ft. 10 in. Remains of a very large man, unknown.

12. Located to the east of No. 11. Unknown. This grave being under the grave of Dr. William Cocke, and being evidently of very much older date, was doubtless in the church of 1674.
13. Located from the east wall 30 ft. 2 in.: in the aisle. Marked in brass head tacks, E. J. 1727. The grave of Governor Edmund Jenings. (See inscription.)
14. Located south of No. 13. Marked with brass head tacks W. C. 1720. Grave of Dr. William Cocke, Secretary of State. (See inscription, p. 106.)
15. Located from the east wall 22 ft. 9 in.: from the south wall 10 ft. 7 in. Unknown.
16. Located from the east wall 12 ft. 11 in.: from the north wall 3 ft. 8 in. Size of stone, 38 in. x 77 in. Tombstone of Mrs. Christian Monro and children, found while excavating. (See inscription, p. 109.)
17. Located from the east wall 13 ft. 1 in.: from the north wall 7 ft. 4 in. Size of stone 26 in. x 59 in. Infant children of James and Ann Blair. This stone was found while excavating in the church. (See inscription, p. 102.)
18. Located from the east wall 13 ft. 11 in.: from the north wall 13 ft. 2 in. The tombstone of Orlando Jones, son of Rev. Roland Jones. (See p. 108.)
These three stones were doubtless placed over these graves while the graves were in the churchyard, and became incorporated in the church when the chancel was extended by order of the Vestry in 1750.
19. Located south of No. 18. Tombstones of Mrs. Orlando Jones, removed with the remains from New Kent County, and placed in Bruton Church at the time of the restoration of 1905.
20. Located from the east wall 11 ft.: from the north wall 13 ft. 5 in. Unknown. This grave is doubtless very old.
21. Located from the east wall 11 ft.: from the south wall 12 ft. Remains of unknown child.
22. Located from the east wall 13 ft. 11 in.: from the south

- wall 8 ft. Marked with brass tacks R. P. Æ. 37-1730.
23. Located from the east wall 13 ft. 11 in.; from the south wall 4 ft. 6 in. Unknown.
 24. Located from the east wall 9 ft.; from the south wall 4 ft. 8 in. Remains of two unknown persons.
 25. Located from the east wall 4 ft. 8 in.; from the north wall 1 ft. Unknown.
 26. Located from the east wall 33 in.; from the north wall 5 ft. 2 in. Unknown.
 27. Located from the east wall 3 ft.; from the north wall 7 ft. 2 in. Unknown.
 28. Located from the east wall 3 ft.; on the north side of the chancel. The tombstone of Rev. Roland Jones, removed from the churchyard and placed in the chancel at the north side of the Holy Table. Remains not removed. (See inscription, p. 110.)
 29. Located from the east wall 18 in.; from the north wall 11 ft. Unknown.
 30. Adjoining No. 29, and to the south. Unknown.
 31. Located from the east wall 16 in.; from the south wall 8 ft. 6 in. Vaulted grave marked in cement July XXV. MDCCCXXVII. The grave of Rev. William H. Wilmer, D. D. (See inscription, p. 110.)
 32. Located from the east wall 2 ft. 6 in.; from the south wall 6 ft. 5 in. Unknown.
 33. Located from the east wall 2 ft. 3 in.; from the south wall 4 ft. Unknown.

The remains found in the graves located in the aisles of the church did not have to be removed. Those found beneath the chancel were interred beneath the floor of the crypt of the church.

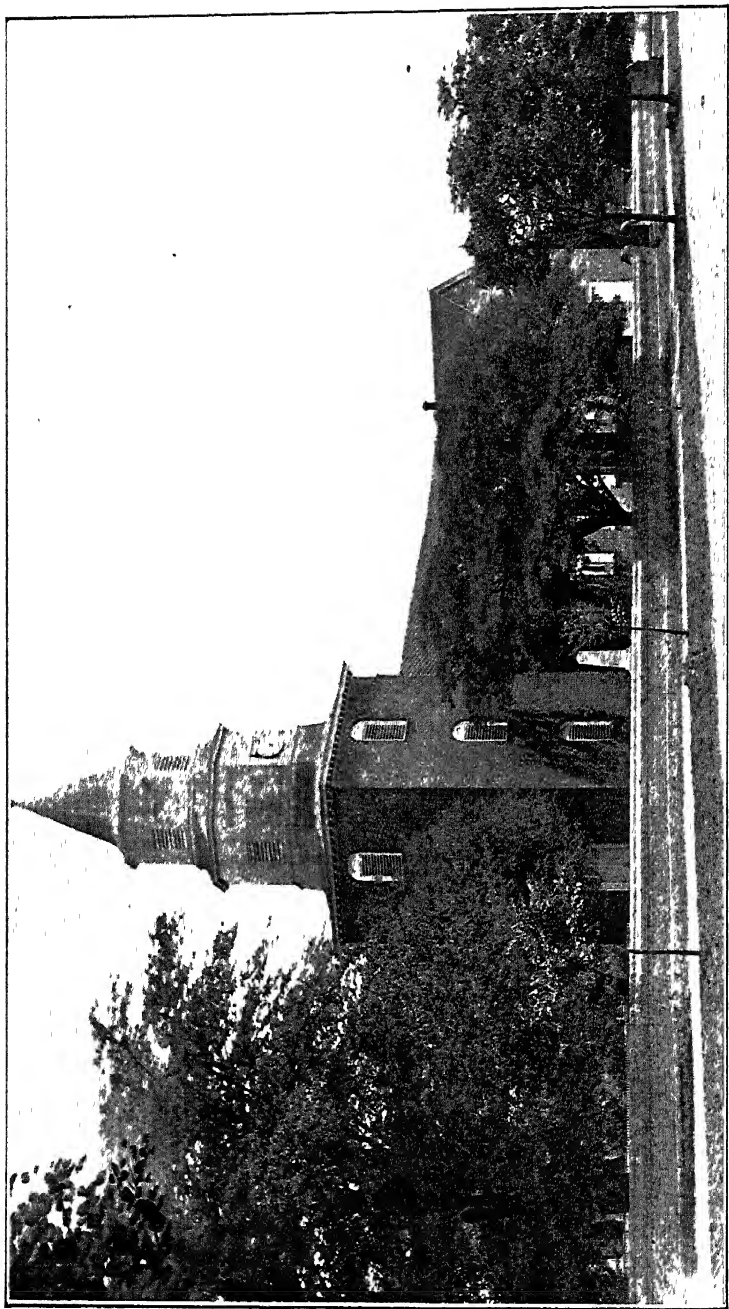
In examining the graves found in Bruton Parish Church, the wood of the coffin was found, in most instances, to have turned to dust. Where the brass tacks had been driven into the wood, generally with a strip of leather between the head of the tack and the wood, the tack head and the leather had held the fibre of the wood together and prevented disintegra-

tion. In many instances, these tacks, with the leather strip beneath, had been nailed entirely around the outer edge of the coffin, in addition to forming the initials and dates, which were always found between the head and the center of the coffin.

The work of identification had to be done with extreme care, as nothing could be learned from the initials and dates unless found in the exact position in which they had been originally placed. Between the letters and figures, there being nothing to hold the fibre of the wood together, it had generally split in two, as was often the case between the tacks forming the letters and figures. The Parish Register, dating back to 1662, being still preserved, we were able, by comparing the initials and dates with the death record of the past, to identify the graves. Over these graves, marble slabs have been placed in the chancel and aisles of the church, containing the exact record given by the tacks and their interpretation from the Parish Register and other sources, where such information could be found.

This work was done by the Rector of the Church, assisted by Mr. T. N. Lawrence, of the Senior class of William and Mary College, who was employed by the Vestry to assist in this work of excavation.

The measurements given above were taken by Lieutenant Galt, of the United States Navy, who also prepared the diagrams showing the location of the graves.



Bruton Parish Church viewed from Duke of Gloucester Street, prior to the Restoration

The Continuity of the Life of the Church

Sermon Preached by Rev. B. D. Tucker, D. D.,* at Bruton Church, May 14, 1905, inaugurating the work of restoration.

"We are the servants of the God of Heaven and earth, and build the House that was builded these many years ago, and since that time even until now, hath it been in building, and yet it is not finished." Ezra vi: verses 11-16.



ONE of the characteristic marks of the times in which we live is a growing reverence for the past, an increased interest in the beginning of things, an acknowledgment of the dependence of the present upon the past, and a recognition of the link that binds one generation to another.

In all departments of thought, in the study of science, in the great field of history, in the investigation of social institutions there is this emphasizing of the principle of continuity.

It was not so in the first half of the last century. There was a tendency, which found its most marked expression during the period of the French Revolution, to uproot everything which men held sacred, to break with the past. It was a generation which asserted its independence of all that had gone before, which discarded institutions that had been years in erecting, and which aspired to start the work afresh.

The sober second thought of mankind soon re-asserted itself, and men in our day have begun to estimate at its real value all that has gone before. We realize that there must be progress, advancement, re-adaptations to changes and conditions, but in order that progress should be real, there must be candid recognition of the work which has been already done and which is an essential part of the whole. This continuity of all things, this linking of what is with what has

* Since elected and consecrated Bishop Coadjutor of the Diocese of Southern Virginia.

been, has become now one of the truisms of thought which it is detrimental to ignore.

A very good illustration of this principle is found in the record before us in the answer of the Jews, who had returned from their exile in Babylon, and were rebuilding the temple of God at Jerusalem. To the enemies who sought to impede their work they made their reply in the words I have brought before you.

Their work, they said, was no new work. They were building on the old foundations, carrying on the work which was begun centuries before. "We are the servants of the most high God, and build the house which was builded these many years ago, which the great King of Israel builded and set up, and since that time it has been building; and yet it is not finished."

It was the two-fold thought of the glory of the past and the possibility of the future that beckoned them to their task. The undertaking in itself was disheartening. It drew tears from the eyes of the elders as they remembered the glory of the former temple, but they took heart of grace as they realized the power of God, and remembered that they were building the house which had been building many years, and which was not finished.

As we look at the Christianity of to day, its development, its widespread influence; as we see the verification of the Master's parable of the mustard seed, we can only explain it by remembering that each century has brought its contribution, that the house which we are now building, the Church of Christ of to-day, is the same house which the apostles and martyrs of the first centuries builded. There have been re-adaptation and accommodations, but under God it is the same Church of which Christ said to St. Peter, "The gates of hell shall not prevail against it."

The recognition of the principle of continuity, of the linking of what is, with that which has gone before, is especially characteristic of the branch of the Catholic Church to which we belong. It stands on the ancient foundations. It

has never broken with the past. It has ever been mindful of the days that are gone. It was because our forefathers realized in the great days of the Reformation that they were not to tear down, but to build, because they did not disdain what the past had contributed of real worth, because they realized that they were building not a new house, but the same that their fathers had builded many years ago, that the English Church came out of the throes of the Reformation purified and unfettered, adapted to be the home of men whom the truth had made free, but the same Church which had been planted in the apostolic centuries in the land of Britain. It gave to the people the open Bible and a worship purged from superstitious accretions, but it preserved for them all that was sacred and venerable in the past. The old Catholic order, the ministry received from the Apostle, the round of feasts and fasts; these she retained, testing all things by the Word of God, sifting the good from the evil, casting away that which was corrupt, but holding on to that which was pure, counting it all the more precious, because it was the heritage of the ages.

It is essentially true of the Liturgy of our Church. It was not made in a day, but, like the stately cathedrals of Europe, it is the growth of ages, and the work of many generations. They come, these many prayers and songs, from many sources and many times. The music which David learned as he watched his father's sheep, the strains of the *Magnificat* in which the Virgin Mother of our Lord gave thanks for the Incarnation, the songs of welcome to the newborn Saviour of Zacharias, the *Nunc Dimittis* of the aged Simeon, the prayer that comes to us from the golden mouth of Chrysostom, the lofty *Te Deum* of Ambrose, the stately rythm of the words of the Martyr Cramner, and collects and prayers which unknown worshippers contributed, the Litany voicing the many wants of body and soul, the last prayer for the spread of the Gospel added in our day; these are some of the sources from which we draw the forms in which we worship God. The Prayer Book is not the book of our generation,

but of many generations. Is it any the less sacred? Does it not indeed add dignity and a worth, when we feel that the devotions which we have used to-day are hallowed by the use of many generations? Nay, in our worship we realize that **there is a true communion of the saints, a link that binds those on earth with those who have gone before.** As we erect our House of Prayer and Praise, we are but building the house which has been building these many days, and which is not finished. Our children and our children's children shall continue the work; the generation that now is shall be linked by the bonds of Common Prayer and Common Praise to the generations that are to come.

But again, this principle of continuity finds its expression in this venerable sanctuary in which you are privileged to worship. It stands not by itself. It has an ancestry which should make it all the more sacred and precious to those who love its walls.

When the forefathers of some of us, who are gathered here this evening, builded these walls, they were undertaking no new work. As they prepared a place where God might be worshipped according to the customs of their fathers, they realized that the House they were building, had been building for many years, and was not finished. This Church of 1710, with its later additions, traces back its lineage to the Church of 1683, and that to the one built earlier than 1674, and through the later Church at Jamestown, back to that first shrine on the banks of the river, in which good Parson Hunt first used the prayers and praises we have used to-day, back to the quiet village churches or the cathedrals of old England, back to the shrine of Augustine, or to the old sanctuary of St. Martin, outside the walls of Canterbury, where the British worshipped Christ before the coming of the Roman monk—back to the rock-bound Iona, cradle of our Anglo Saxon Christianity, back to the churches of Gaul—to the catacombs of Rome, back to that first sanctuary of Europe by the river bank of Philippi. back to Antioch, where the disciples were first called Christians, back to the upper room at Jerusalem,

where the disciples knelt to receive the outpouring of the Holy Ghost, and where they had seen the risen Christ, and heard His "Peace be with you." As we remember this, we feel that we are doing no isolated work, when we seek to restore to something of its ancient beauty and former dignity this old fane, but that we are building the house which our fathers builded these many years ago, and which is not finished.

As we go forth to this new task, we do not break with the old traditions, but we make them all the more sure. It is your church, but not yours alone. It is the church of those who have gone before, many of whom sleep in the quiet graves around us. Of the men who, while here as representatives in the Virginia House of Burgesses, helped to lay the foundations of our Anglo-Saxon civilization in this republic, who were the pioneers of the great nation. They had their faults, but they had also their strong virtues. They were real men of God, and they showed their devotion to the Christ when they built a church strong to stand the wear and tear of time, and beautiful as an expression of their thought that the House of God should be the fairest and stateliest in the community. It is your Church, but it is also the Church of the men who took the foremost part in asserting the principle of independence, in securing for America the great boon of civil and religious liberty. Into the making of these great Virginians of the Revolutionary period, without whom there would have been no victory and no ordered state, this Church had a large part. They were what they were because they had been trained by her services, because they had been taught from Bible, and Prayer Book and Catechism their duty to God and to man. It is your Church, but it is also the Church of the men and women who have gone before you. You are entering upon their labors, "building the house which they builded, which has been building many years, and which is not finished."

It is your Church, but it is also the Church of those who are to come after you; the Church of many generations,

which each must safeguard, and which each must hand down to the other, stronger, more meet for the Master's service, more fitted to be a spiritual house for God's children.

I cannot but feel that this duty to which you are called now is one which God has given you. Changes are sometimes trying, but the changes which you propose to make do not tend to break with the past, but to bind you more closely to it. It is not simply a work of historical interest, this work of restoration; it is rather one prompted by the desire to be true to a trust, to hand down to the generation that is to succeed, the Church of their fathers, as their fathers knew it, with its architecture unmarred, with the simple beauty and dignity which its builders sought to express in their work.

When the work is done, it will not mean that all is done, but it will simply mean that you are better prepared to continue your work on the spiritual building, on the upraising of a spiritual temple to God. Into the Church restored you will bring all the traditions of the long historic past. Nay, what are dearer still, all the sacred memories and associations of your own life. You will still find as you kneel at the Table of the Lord, the thoughts of those whom you have loved long since and lost awhile, and still have the consciousness of fellowship with them.

May God bless the undertaking to the furtherance of His glory, to the upbuilding of His Church, to the spiritual welfare of His people. May you feel that even in seeking to beautify the material temple you are entering upon no new work, but "are building the house that was builded these many years ago, and since that time even until now hath been in building and is not yet finished." May a prayer come from each heart for God's blessing, that the glory of the latter house may be greater than that of the former."

O God of our fathers, defend
The place that we love,
Let mercy and blessing descend
Like dew from above.

Remember the faith which of old,
For love of Thy ways,
Here builded with silver and gold
A house to thy praise.

Remember the works of the just
Tho' ivy entwine
The tombs which now shelter their dust;
Their spirits are thine!

Forget not the love that they bore
The place of Thy name,
Whose courage was strong to restore
And save it from shame!

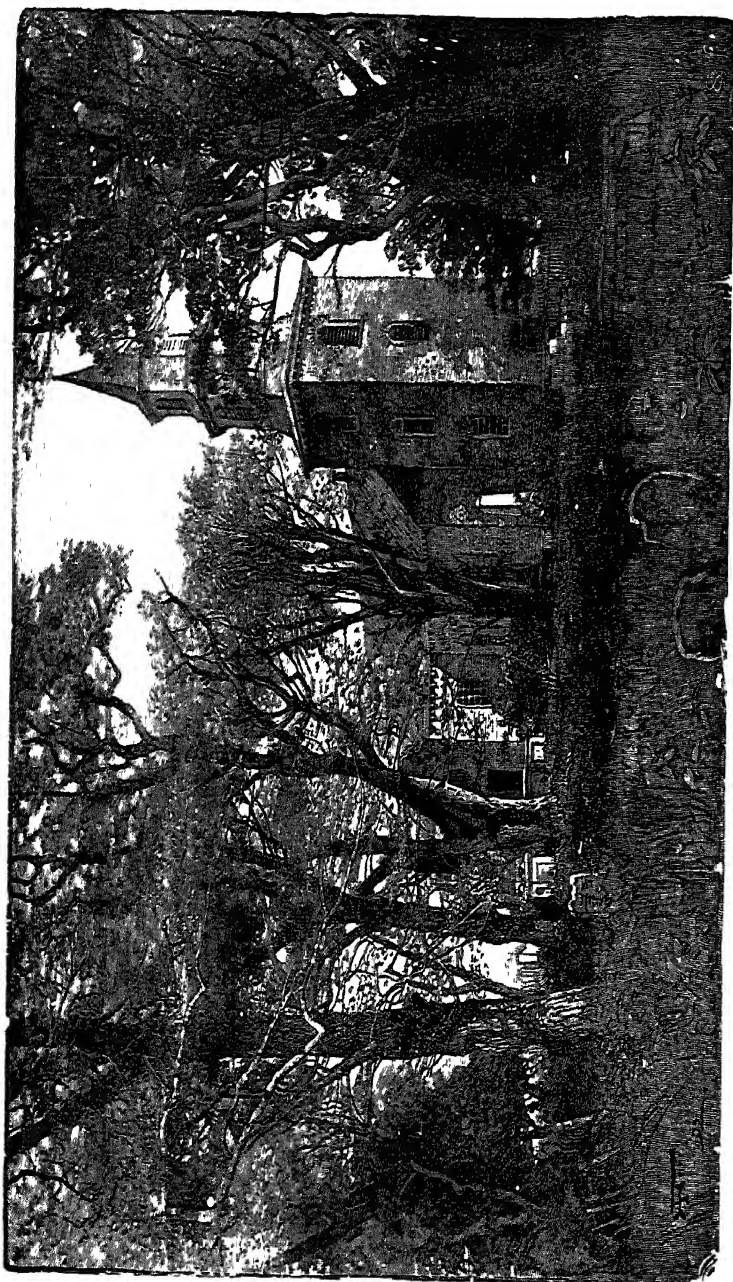
Forget not the faith that sufficed
In war and distress,
Remember, O God and O Christ,
Their patience, and bless.

Remember, O Ancient of Days,
For sake of the dead,
The worship, the prayer and the praise.
The breakings of bread.
Forget not their pleadings and plaints.
Remember the tears.
The life and the love of Thy saints,
The faith of the years!

And visit, O God, as of yore,
With mercy and grace
The house where we worshipped before
Thy glorious face!
Our prayers and petitions receive,
Our praises accept!
Give faith, O God, to believe
Thy promises kept.

Our courage is feeble, and faints,
Our zeal waxes cold.
O God! for the faith of Thy saints,
Thy people of old,
For grace to be trustful and true
Like those in the grave,
To know that by many or few
Thy mercy can save!

The sparrow hath found her a nest,
Thine altars, O God!
O, make, too, our shelter and rest
The courts we have trod,
Like tendrils of ivy that cling
And cover Thy fane,
O Christ, be the love that we bring
And give once again.



Old Wood Cut View of the Church

Three Hundred Years of Church Life and Influence in Virginia

By Rev. Wm. H. R. Goodwin, H. M.*

(Rector Bruton Parish Church, Williamsburg)

"In all times, in all countries," says M. Guizot, "religion has civilized the people among whom it dwelt." Under the limitations necessarily imposed, it is impossible to do more than call attention to the salient points where the Church in Virginia has exerted its influence by contributing forces which have been fundamental and constructive in upbuilding our civilization.

The Church in the Genesis of the Republic—1607—1700



NO statement could be more untrue to the facts of history than that the Virginia Colony was an enterprise conceived and executed for material and commercial ends alone. It is true that it was not, like the New England Colony, the outgrowth of religious contention and persecution, and the men who composed it did not have religious grievances to proclaim to the world. Their religion was normal and their faith the faith of their forefathers; and it expressed itself in Virginia, as it had in England, without ostentation, in a way that was perfectly normal and natural. The ancient royal Charter under which these Virginia settlers sailed, commended and accepted "their desires for a furtherance of so noble a work, which may, by the providence

* This chapter was written for the Diocesan Journal of the Diocese of Southern Virginia

of Almighty God, hereafter tend to the glory of His Divine Majesty in propagating the Christian religion to such people as yet live in darkness and miserable ignorance of the true knowledge and worship of God, and may in time bring infidels and savages living in those parts to human civility, and to a settled and quiet government. (Hening, Vol. I, Page 57)—and they were instructed “to provide that the true word and service of God and Christian faith be preached, planted and used, according to the doctrine, rights and religion now professed and established within our realm of England.” The last instructions given to the Colonists by the King’s council were:—“Lastly and chiefly the way to prosper and achieve good success is to make yourselves all of one mind for the good of your country and your own, and to serve and fear God, the giver of all goodness. For every plantation which our Heavenly Father hath not planted shall be rooted out” (Brown’s First Republic). The first services held upon the Virginia shores at Cape Henry (April 26th, 1607), and at Jamestown, were doubtless held in the silence of the primeval forest and under the canopy of heaven. When the Colonists reached Jamestown on May 13th, 1607, and began their home building in the new world, an improvised church was built. This Church has been described in the chapter on the Church at Jamestown. Around this primitive church they built their primitive homes. This tabernacle in the wilderness marked the beginning of permanent Protestant Christianity in America. Here the Holy Communion service was held on the Third Sunday after Trinity, 1607, and it has been suggested that this Sunday be observed throughout our Church this year, as a special day of thanksgiving.

American Churchmen can never fully repay the debt of gratitude which the nation owes to one of the heroes of that heroic band which settled three centuries ago at Jamestown. No stone and no inscription, as yet, mark the resting place of Captain Robert Hunt, Chaplain of the Colony of 1607. Selected by Wingfield and appointed by the Archbishop of Canterbury, because he was “a man in not any waie to be touched

with the rebellious humors of a papist spirit, nor blemished with ye least suspicion of a factious scismatick." Rev. Robert Hunt made himself loved by all "for his exceeding goodness." "By his godly exhortations (but chiefly by the true devoted examples) he quenched the flames of envie and dissention" which threatened to exterminate the Colony, and administered to them the Holy Communion, which Smith says, "we all received as an outward and visible token of reconsiliation." It is recorded elsewhere that "when the Indians saw us at prayer they observed us with great silence and respect, especially those to whom was imparted the meaning of our reverence."

Nowhere in history is there a more tragic story than that which tells of the struggle of this Virginia Colony to survive. Ravaged by pestilence, decimated by starvation, almost exterminated by attacks of savages, it is estimated that during the first nineteen years 6,040 persons died out of a population of 7,289 (Young, Page 20). In England the Colony was kept before the people by pamphlets distributed, and by sermons preached. In these the appeal most strongly made was to the missionary spirit. Large sums were contributed to send the Gospel of Christ to Virginia. Before leaving, the Colonists were assembled to receive the blessing and the instruction of the Mother Church.

The sermon preached on the 25th of April, 1609, and one preached in February, 1610, to the emigrants to Virginia have been preserved, and live to rebuke the untruth so widely disseminated that the Virginia Colony in its incipency was solely a commercial enterprise. To the title page of the sermon preached in 1610 to the Colony which settled in Henrico, there was affixed the following antiphon, which should certainly be chanted at some service held this year at Jamestown:

England to God.—"Lord, here am I, send me."

God to Virginia.—"He that walketh in darkness and hath no light, let him trust in the name of the Lord and stay upon his God."

Virginia to God.—"God be merciful to us and bless us and cause the light of thy countenance to shine upon us; let

thy ways be known upon earth, thy saving health among all nations."

England to Virginia.—"Behold I bring you glad tidings, unto you is born a Saviour, even Christ the Lord."

Virginia. to England.—"How beautiful are the feet of them that bring glad tidings and publish salvation."

These facts have been dwelt upon because it is worth while that they should be placed in the foreground at this time as a witness to the truth, as well as an inspiration to Churchmen.

Already the Colonists had begun to settle in other places along the shores of the great rivers of Virginia. Dale in 1611 had established a colony on James River at Henrico. Here Rev. Alexander Whittaker, a graduate of the University of Cambridge, served as Chaplain. He was a man of devoted zeal and godly piety. To him was committed the Christian instruction of the Princess Pocahontas. In a letter to the Lord Bishop of London, who was also Bishop of Virginia, Sir Thomas Dale reported the baptism of this Indian maiden, who, he said, had subsequently been married, in the church (at Jamestown) to one John Rolfe, an English gentleman. Rev. Alexander Whittaker also reports this baptism in a letter written to a clergyman in England. A letter was written by John Rolfe to the church in England which contained a masterful argument in behalf of giving to Foreign Missions in Virginia in which he revoiced the cry of Macedon, "Come over and help us."

The Church and Early Legislation

A great modern historian has said that "The Christian Church has proclaimed the great truth which forms the only foundation of our hope for humanity, namely, that there exists a law above all human law, which is, in all times and in all places, the same." The Virginia Colonists recognized that the law of God was the fundamental basis of human

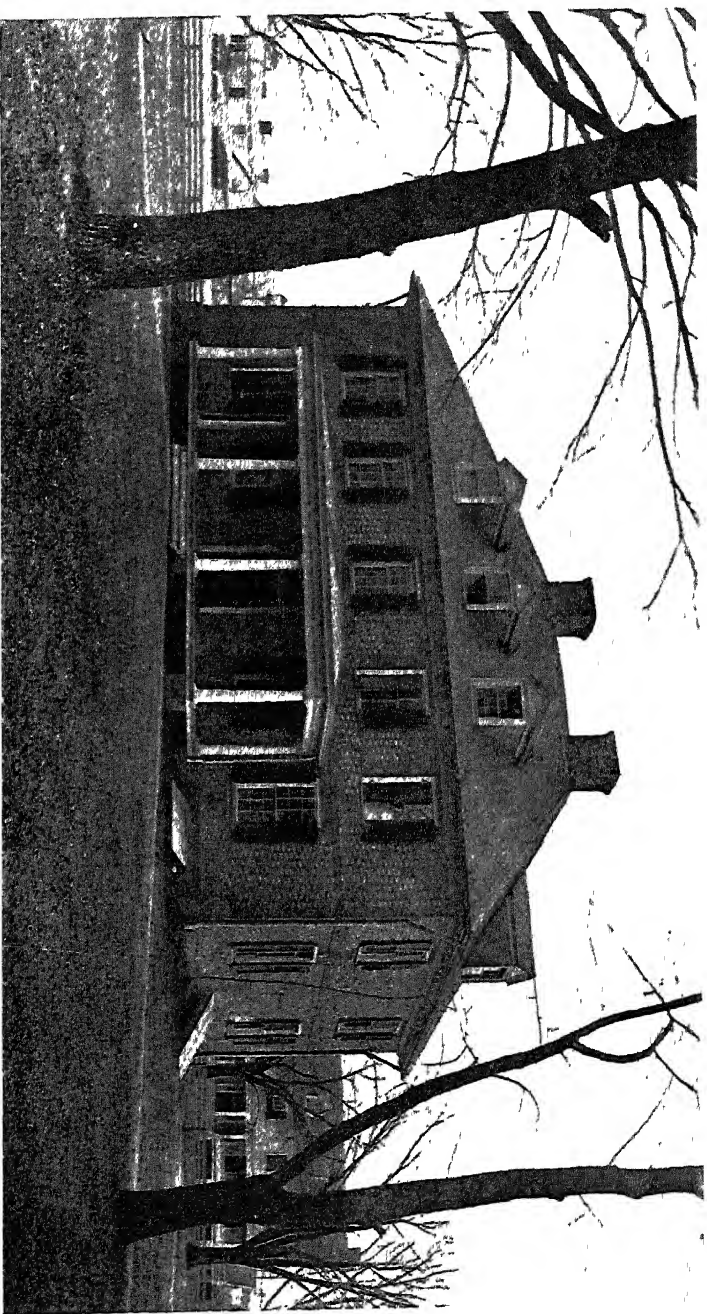
legislation, and entered upon their work by looking first to Him for His guidance and blessing.

On July 30, 1619, the First Representative Legislative Assembly ever held in America met in the church at Jamestown. A more commodious structure had by this time supplanted the homely church "like a "barne" and the ancient "Colonial records" state that the most "convenient place we could finde to sitt was the Quire of the Church, where Sir George Yeardley, the governour, being sett downe in his accustomed place, those of the Counsel of Estate sate nexte him on both handes. But forasmuche as men's affaires doe little prosper where God's service is neglected, all the Burgesses tooke their places in the Quire till a prayer was said by Mr. Bucke, the minister, that it would please God to guide and sanctifie all our proceedings to His own glory and the good of this plantation." Thus as the first homes of the Virginia settlers were built within the triangular fort about the Church, which was placed in the center, so the first laws passed by the First Legislative Assembly in Virginia were passed by men assembled in God's Church, and acting in conscious dependence upon His blessing and guidance. The first laws passed were for the defence and support of the Christian religion. During this century the records give constant evidence of the co-operation of the Church and the legislature in promoting the cause of religion, and give evidence of the spread of the Church's influence. It was in those years that most of our ancient parish lines were established in eastern Virginia, showing that the Church of England was following her children out into the wilderness to minister to them in the name of Christ. The parish vestries were made the guardians of public morals, the custodians of dependent orphans, and the overseers of the public poor. Ministers' salaries were fixed at so many pounds of tobacco, and people were ordered to attend church and behave themselves while there or suffer the consequences of being fined for neglecting to do either. Before 1707 in many of the Parishes substantial brick churches had been erected,

most of which have since fallen into decay. St. Luke's, in Isle of Wight, and a few others of this century still remain. At Jamestown the lone ivy-mantled tower marks the site of the three churches which have stood upon the recently un-earthed foundations.

The Church and Education

Prior to 1700, the Church in Virginia had accomplished an end which should be mentioned, because of its far reaching influence for good. In 1617 a charter was secured from England for the establishment of the University of Henrico; but the Indian massacre of 1622 brought this project to an untimely end, and it was not until 1690 that the project of establishing a college in the Colony was again revived. This movement, which culminated in the establishment of the College of William and Mary in 1693, was largely accomplished through the intervention of the Church. A royal Charter and a royal subscription was secured by Rev. Commissary James Blair, D. D., whose object was to establish in Virginia an institution primarily for the purpose of educating a native ministry, and also for the purpose of educating and christianizing the Indian youth, and the sons of the planters of Virginia. The Archbishop of Canterbury was Chancellor of William and Mary, and Rev. Commissary James Blair, D. D., its first president. For many years its presidents and most of its professors were learned clergymen of our Church. Bishop Madison and Bishop Johns both served in this capacity. When one considers the names of the men upon the roll of the alumni of this venerable institution, including Jefferson, Monroe, Marshall, the Randolphs, and many other distinguished Virginians; when one remembers what the men who were trained in this College have given to America, and then remembers that the College was largely the gift of the Church to the people of Virginia, there is presented a cause of gratitude to God which should not be forgotten. Thus it would appear that between 1607 and 1700 the Church had established her-



**Brattleton Indian School, a part of the College of William and Mary
Built from the Endowment Contributed by Sir Robert Boyle**

self as the center of influence over the homes of the early Virginians; sheltered and blessed the First Representative Legislative Assembly in America; impressed herself through parish names and parish bounds upon the geography as well as the social conditions of the state; established a spiritual foundation for the upbuilding of national integrity and righteousness; and founded a College which was conducted for well-nigh two centuries under the direction of the Church and under the care of its learned and godly ministers. .

Period of Extension and Cumulative Influence—1700-82

A sense of permanence seemed now to have possessed the minds of the people. The vision had become wider. The thoughts of our forefathers were embodied in their building. This is seen in the Colonial Churches of the century that remain. The removal of the Government from Jamestown to Williamsburg led to the rebuilding of Bruton Parish Church. This was done with large thoughts, and with a far reaching purpose in 1710. Its walls and massive timbers tell of a vision of usefulness unbounded by a single century. In 1737 old Blandford Church was erected and has recently been restored. St. Paul's Church, Norfolk, embodying to-day the Canon ball fired from Lord Dunmore's fleet, was erected in 1739, and St. John's, Hampton, in 1727, Hungars and St. George's, Pungoteague, on the Eastern Shore, Trinity Church, Portsmouth, and Grace Church, Yorktown, still stand within the bounds of the Diocese of Southern Virginia as memorials of the faith and devotion of the Churchmen of this century. Many of these old churches have been destroyed by fire, or have succumbed, through neglect to the disintegrating touch of time. In the Diocese of Virginia, Christ Church, Lancaster, 1732, St. John's Church, Richmond, Christ Church, Alexandria, Pohick and Falls Church in Fairfax, Ware and Abingdon in Gloucester, St. Peter's, New Kent, and others of this period have remained.

In these old churches most of the patriot statesmen of Virginia served as Parish Vestrymen. From them proceeded an influence which sanctified the homes of Virginia which have ever been the units of her civilization and the glory of her life. From these ancient church altars the fire was taken which kindled the flame of devotion upon the family altars of the people. At these family altars, too many of which, like the ancient churches, have fallen into decay, the young men of Virginia consecrated themselves to the sacred ministry, or to the defence of the liberties of their country; and there is no question but that in these homes and around these altars the negro servants received the best instruction and richest spiritual blessing which has ever come into the lives of these people now emancipated from slavery, and self-exiled from these high and holy spiritual privileges. We confidently believe that there is more of genuine spiritual good which has come to them as an inheritance from this social and religious tutelage than has since been acquired by them, or imparted to them, along independent lines.

The Influence of the Church upon American Statesmen

The true American patriot can not be unmindful of the debt he owes to the religion of the Christ for the influence exerted by the Church upon the statesmen and warriors of the revolutionary period. While acting as Parish Vestrymen most of these men received their first training in defending the rights and liberties of the people against the undue encroachments of the Church of England. To name the Vestrymen of Virginia distinguished for the service rendered during this period would be to call almost the complete roll of the men who then arose as leaders of the people in the struggle for liberty (see list in Bishop Meade's *old Churches and Families in Virginia*, Vol. I, p. 153). Washington,

George Mason, Peyton Randolph, Wythe, Edmund Pendleton, General Nelson, Richard Bland, Archibald Cary, Richard Henry Lee, and hundreds of others, who rendered signal service to America in time of need, were servants of Christ, in His Church, and were Parish Vestrymen.

As the Church at Jamestown ministered to the men who laid the foundations of American civilization, so Bruton Parish Church situated in Williamsburg, the Colonial Capitol, ministered to the men, who, through the State Constitution and Bill of Rights, and Declaration of Independence, passed by Congress, laid sure and strong the foundations of the free and independent government of the federal republic. The sons of the Church and heirs of her teaching, these patriots and warriors of Virginia came to this Church to find clearer vision and nobler courage, and to invoke upon their cause the blessing of their God and the God of their fathers. The state documents of this period reflect the glow of faith and the fervor of religious devotion which illumined the lives of these men who consecrated themselves to the cause which resulted, through their endeavor, in our heritage of civil liberty.

The Period of Greatest Trial and Greatest Triumph, 1782—1907

The struggle of the Church for her life after the Revolution was almost as tragic and desperate as the struggle of the colony of 1607 for existence, and in many respects the forces allied against the early Colonists were symbolical of those arrayed against the Church.

About no period of American Church History are there more gross and yet more generally accepted misconceptions. We are told and our children are told, that the Church was disestablished by those who were the champions of religious freedom, and that these champions of liberty were the de-

fenders of the people against the claims of the Church. The Church was disestablished by the champions of religious freedom, but, "the disestablishment of the Church in Virginia was the work of its own members, who, in laying the foundations of their country's liberty, believed that they should unselfishly sacrifice the privileges the law had hitherto secured to them, that civil and religious liberty might be found inseparably united"—(Rowland's Life of George Mason, Vol. 1, p. 243). Of the five men appointed to revise the laws of the Commonwealth, namely, Jefferson, Pendleton, Wythe, George Mason and Thomas Ludwell Lee, four were active Vestrymen of the Episcopal Church, and Jefferson had also at one time been a Vestryman, and from papers extant it is in evidence that the very law in question was drafted prior to the time when George Mason resigned from the Committee. A marked distinction should be made between the *disestablishment* of the Church and her *spoliation*. The acts of the Legislature passed in 1787, 1799, and finally in 1802, were *not* inspired by a spirit of religious liberty. They were designed to confiscate the property of the Church, and resulted in the sale of her glebe lands. Against legislation looking to this end George Mason, Edmund Pendleton, and other Virginia Churchmen, did protest, because they believed that such procedure was contrary to the principles of common honesty. This left the Church stripped and impoverished. Her once wealthy members had sacrificed their fortunes in behalf of their country. Among the masses of the people there was a feeling of prejudice. It has been generally stated and believed that this was due to the fact that the clergy of the Church had been Tories. As a matter of fact the records show that the Virginia Clergy, led by Rev. Drs. Madison and Bracken, were, with very few exceptions, ardent supporters of the cause of liberty. The prejudice had a reasonable basis in the fact that prior to the disestablishment the people had been taxed by the State to support a Church to which some of them did not adhere, to which was added the dislike which at this time was felt against the

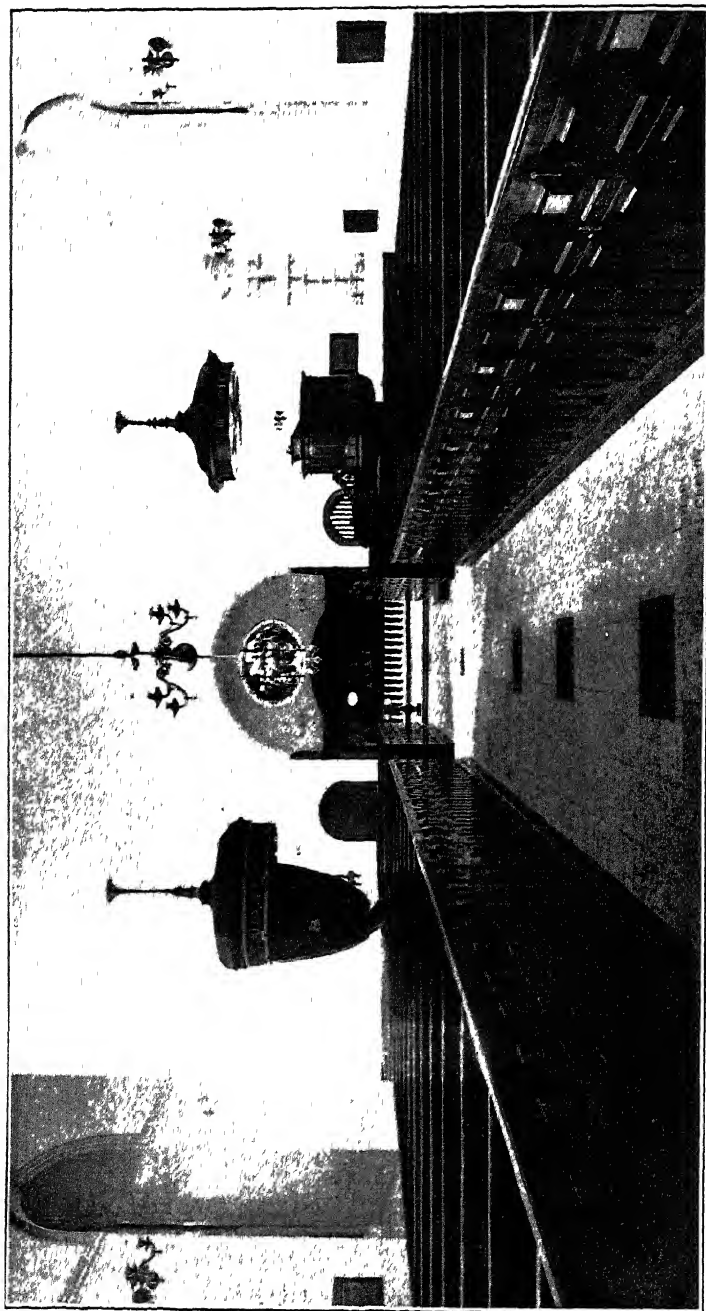
Church because of her English connection. Thrown upon her own resources the Church made a desperate struggle until almost the middle of the last century.

In 1789 the Prayer Book, adapted to the changed political conditions and otherwise revised, was ratified at the General Convention of the Church, held in Christ Church, Philadelphia. In many of the churches the prayer for the President of the United States was pasted over the prayer for King George III in the old Prayer Books. In 1784 Bishop Seabury was consecrated for the Church in Connecticut, Bishop Provoost for New York, in 1787, Bishop White for Pennsylvania, in 1787, and Bishop Madison for Virginia, in 1790.

From the dark days of the beginning of the last century we look forward into an ever increasing circle of light. We can not pause to mark the place where, in her onward march, the Church has placed the lamp of truth to lighten the darkness. We can not follow Bishops Meade, Chase, Kemper and Whipple, or Boone, Williams, Payne and others who have led the Church in the partial fulfilment of her mission to the world. We can not venture to measure her influence upon education and social life and upon the religious life about her in the world, or count her spires, or number her homes of mercy. God has blessed her, and through her He has blessed the nation and is blessing the world. Rich with the heritage of far more than three centuries, the American Churchman faces the new century. The years that have gone have brought us blessings innumerable. The year that is now brings us a responsibility and a duty. Made, through God's Church, in Christ, sons of the King, and the heirs of His blessings, we face the responsibility of determining in what measure and in what way we shall return thanks to the King. The suggestion of the Church for a "MEN'S MISSIONARY THANK OFFERING" simply indicates one of the many ways in which we may manifest our gratitude. Every Churchman in Virginia and every true American should respond

loyally and gladly to this call. It has been suggested that we consecrate at least the amount of "ONE DAY'S WAGE" upon the altar of thanksgiving for the rich inheritance which is ours as Churchmen, Virginians, and Americans. The offering is designed to give to others the blessings which have been given us.

As we celebrate our greatness, it is all important that we should manifest our gratitude by doing the things which help to save us from being very little after all.



Interior View of Bruton Parish Church, Restored
Copyrighted by Cherey Photograph Co., Hampton, Va.

The Spiritual and Ideal Significance of Bruton Parish Church, Restored

"And the house (of God) was finished—and the children of Israel kept the dedication of the house with joy."*

Ezra vi: 15-16.



THESE words were spoken concerning the temple of Zerubbabel, which had been built in Jerusalem after the ruin and desolation that had fallen upon the house of God at the hands of those who had led Israel and Judah into captivity. The temple had been restored, the work was finished, and the people rejoiced as they gave the house to God.

For well nigh two years this house of God in which we worship to-day has been in the hands of workmen who have been laboring to restore to the temple its ancient interior form, and make it symbolic of its ancient glory. And now "the house is finished," and we approach the day (May 12, 1907) when in the service of consecration the Church restored will be given to God, and we pause to-day to learn the lessons of the past, and to consider the meaning of the work that we may enter upon that service with feelings of joy and thanksgiving.

The temple was the centre of Israel's life. During the days of its splendor it was the symbol of the nation's glory, and in its subsequent ruin and desolation it became the symbol of the nation's shame.

The house of God was from the first a place of hallowed

* Sermon preached in the church by the Rector, Sunday, April 21, 1907, upon the completion of the work of restoration.

and sacred memories; designed to minister to the present needs of the people, pointing ever to the great hope of the coming of the promised Messiah, the temple was constructed also to recall the blessings of the past. The memorial idea which is made a characteristic feature in Bruton Parish Church restored has ever been present in the life and form of the Church of God. In the days of the patriarchs, who wandered from place to place, seeking pasture for their flocks and herds, the house of God was a rude altar, made of the unpolished stones of the wilderness. Used for sacrifice, these altars were left for memorials to mark the points where God revealed himself to His people—Bethel, Horeb, Jehovahnissi, and Peniel were names which stirred the memory and inspired the people of many subsequent generations to “praise the Lord for His goodness and declare the wonders that He doeth for the children of men.”

The tabernacle, too, was constructed upon a memorial plan. Associated with God's care of His people during the years of their wilderness wandering, it remained for them a place of worship until the nation was established in the land of their inheritance and the temple built, and then it came to be the inspiration of the great national Feast of Tabernacles.

When the temple was erected with its splendid magnificence, the past was welded into the temple structure, and woven into the temple ritual. In the ark of the covenant were kept the tables of the law, the manna with which God had fed His people, and Aaron's rod that budded, cherished tokens and reminders of the past. 'The golden threads of memory were woven into the life and thought of the people. At the feast of the Passover God's mercies shown in the land of Egypt were recalled, at Pentecost the people were reminded of the fires and thunders of Sinai, and at the Feast of Tabernacles the green bough houses, built in the streets and upon the housetops of the city of the great King, recalled the experiences of the nation's past. When the time came for them to lay the foundation stones of the temple, the place

selected was the traditional mount where Abraham had built the altar upon which to sacrifice his son. Thus did God, through associations, seek to stimulate and sanctify the memory of His people.

Israel's prophets, with spirit-illuminated vision, unfolded the scroll of the future and told of things that were to be, but the key that unlocked the years unborn was ofttime the memory or the history of the years that had been.

Israel's poets sang of the glories which the future had in store, but they sang, too, as an inspiration, of the heroes of the past and told in sacred song of what their fathers had told them of what God had done for the nation in the times of old, and called upon the people to give thanks unto the Lord who through Moses, Aaron, Phinehas, Barak and Gideon had "delivered them out of their distress."

This method of appeal is not confined in the book of inspiration to the writers of the Old Testament. In the midst of the Gospel record the evangelists pause to place upon the immortal scroll the names of the men and women whose deeds of self-forgetful devotion gave them the right to live in the long annals of the Church; and nowhere in literature is there to be found a more deathless roll of fame than that recorded in the eleventh chapter of the Epistle to the Hebrews, where the writer calls the names of the great heroes of faith, and summons them about us to be our inspiration and example, that we may "run with patience the race that is set before us."

It is in this spirit that historic Bruton has been restored and enriched. All through the long months, when almost overwhelmed by the dust, disorder and confusion of construction, when harrassed by questions of delicate responsibility in reaching decisions as to questions of harmony and taste, while watching the commonplace details of building, and attending to the still more commonplace and arduous work of raising the necessary funds, there has ever been a splendor of association, a richness of glory coming out of the past which has hallowed every task. From out of the

centuries that are gone have come voices which have sounded above the noise of workmen's tools, voices of great men, which seem still to echo back the prayers and praises of the past, and the burdens have grown lighter, and the work made a thing of joy to all who have shared in doing it by the thought that the temple restored would speak to the present and future of what is highest and noblest in life, that it would recall the best that the past holds and present it as an ideal and inspiration to men, and call very strongly to them to live for the things that count for the strength and glory of the Church and the nation. The thought of that for which the old Church stands sanctifies the commonplace, transforms the thought of duty into a feeling of privilege, and the task that might otherwise have been a burden to be borne became a lever to uplift the life to a higher plane of vision.

And now as we approach the day when the Church restored will be consecrated through a form of service which, because there were not bishops in America, could not have been held when the Church was built, what are the thoughts with which we should approach that service, and how may we prepare ourselves to participate in it?

This church so soon to be consecrated witnesses to much that deserves to be marked and borne in mind as we enter upon that service. It bears witness, as no other building in America does, to

THE CONTINUITY OF THE LIFE OF THE CHURCH

It stands within the bounds of the country where, in 1607, our English forefathers planted the old Mother Church of England, and commenced here, under the sail awning hung to three or four neighboring trees, the services which through the centuries have invoked God's blessing upon the nation. Of that Church Bruton is the lineal descendant and direct successor. Parish tradition hallows the Baptismal font with the name of Jamestown, and letters carved in the solid silver establish the identity of our Communion silver as be-



Jamestown Island



Bruton Parish Church, Restored

O Lord our heavenly Father; **Prayer.**

*the high and mighty Ruler
of the universe, who dost from
thy throne behold all the
inhabitants upon earth; most
heartily we beseech thee, with
thy favour to behold & bless
thy servant the President of
the United States, and all others
in authority; and so replenish
them with the grace of thy
holy Spirit, that they may
always incline to thy will,
and walk in thy way: Con-
fide them plentifully with
heavenly gifts; grant them
in health, and prosperity
long to live; and finally,
after this life, to attain ever-
lasting joy and felicity,
thru Jesus Christ our Lord.*

they may truly please thee,
pour upon them the continual
dew of thy blessing. Grant
this, O Lord, for the honour
of our Advocate and Mediator,
Jesus Christ. Amen.

¶ *A Prayer of S. Chryostom.*

Almighty God, who hast
given us grace at this
time with one accord to make
our common supplications un-
to thee; and dost promise, that
when two or three are gather-
ed together in thy Name, thou
wilt grant their requests: Ful-
fil now, O Lord, the desires
and petitions of thy servants,
as may be most expedient for
them; granting us in this world
knowledge of thy truth, and
in the world to come life ever-
lasting. Amen.

2 Cor. xiii. 14.

THE grace of our Lord
Jesus Christ, and the
love of God, and the fellow-
ship of the Holy Ghost, be with
us all evermore. Amen.

Here endeth the Order of Morning Prayer throughout the Year.

ing that of the old Mother Church. Here witness is borne to the strength of those fundamental principles which underlie her life and constitute the enduring power which has preserved her unity and secured the continuity of her existence. No external forces could tend more strongly to the disintegration and overthrow of the Church than those arrayed against her subsequent to the Revolution. She was still the English Church, and misguided England had fought her children, and stained our soil with their blood. Her clergy were still under the authority of the English Bishop, and her service was still under the authority of the English Church. Within these walls the men worshipped who arraigned the injustice of the English government in the halls of legislation, and then marched forth to battle for their inalienable rights, and yet to-day there is in this Church the Prayer-Book from which the service was read in their hearing, and they held on to it, simply pasting the prayer for the President over the prayer for the King, yielding to human prejudices in changing the words of invocation to God from "King of Kings" to "Ruler of the Universe," but refusing to depart from the the continuity of the Church's life or abandon her time-honored liturgy, through which, by the spirit of God, the English people are reunited in one communion and fellowship in the mystical Body of Christ.

And then, in later years, when dreadful civil strife fell upon the nation, and the Southland found herself threatened with invading armies, the Churchmen of the South refused to drag party bitterness and the animosities of war into the Church. The Rector of Bruton Parish, so recently "numbered with God's saints in glory everlasting," took the Church Prayer-Book, and running his pencil through the words "President of the United States" wrote: "April 17th, 1861—The Governor of Virginia," and with these changes the people went on saying the same old service which was said at Jamestown and which was said to-day.

As we see so much of the organic religious life of the world breaking into fragments under external pressure or as

a result of the lack of internal principles of coherence. we have cause for joy and thanksgiving that our Church has manifested the power of her divine life by passing safely through the shocks of war and the convulsions of human prejudice. Here where nations have divided, and where battles have raged, the Church has stood a witness to that which is permanent, and as we meet here on the 12th of May, to consecrate the Church on the eve of the Three Hundredth Anniversary of the day on which the English colony reached the nearby Island of Jamestown, and as we think of the witness that Bruton bears to the continuity of the life and liturgy of the Church, "Let us come into His presence with thanksgiving and into His courts with praise." "For the Lord is gracious, his mercy is everlasting and his truth endureth from generation to generation."

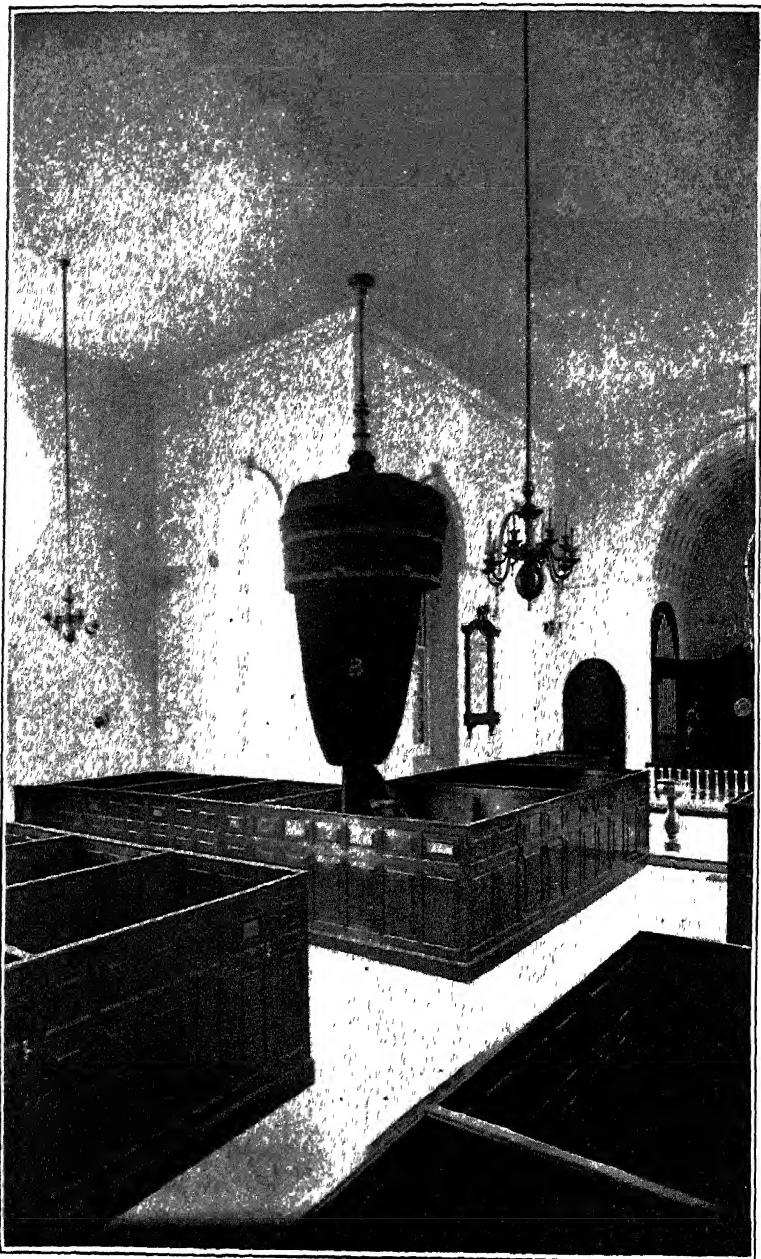
Then, too, Bruton bears witness to

THE FAITH AND DEVOTION OF THE NATION-BUILDERS

The names presented here in bronze and in letters of gold have been inscribed upon or wrought into the structure of the temple with no vain spirit of ancestor worship, and with no desire or intention of simply glorifying men. They are placed here to the "Glory of God," and as an abiding witness to the truth. Most people are too much preoccupied to read the long annals of history; busy with routine work, or absorbed by routine pleasure they are prone to take the lessons of history at second or third hand and are satisfied with a superficial knowledge which they love to delude themselves into believing constitutes "culture." At the hands of these people the facts of history become woefully perverted. The impression is somewhat deepset that Virginia had a glorious, but a very godless past. With a reluctance to exploit herself by turning the searchlight of investigation down the path through which her history has run its famous course, with a preoccupation born of the stern necessities which war and subsequent poverty forced upon her people, she has for too long a time worn the garments of mourning and left her



The Nelson House at Yorktown



The Colonial Governors' Canopied Pew, restored, in Bruton Parish Church

name and fame to the care of the historians far removed from sympathetic touch with her life and institutions.

We can, therefore, reproach ourselves alone for the fact that the historians whose message has reached the public ear have been largely the men who have sought to trace the source of the nation's godliness and piety back to Plymouth Rock, regarding the Virginia settlers and their descendants as a gay and careless set of wild adventurers whose minds were set upon material gain, and whose hearts were pleasure bent; or, else the story of her past has been told by those who had a mortal grudge against the Church, and who perverted the truth of history to make it conform to the low requirements of a special brief.

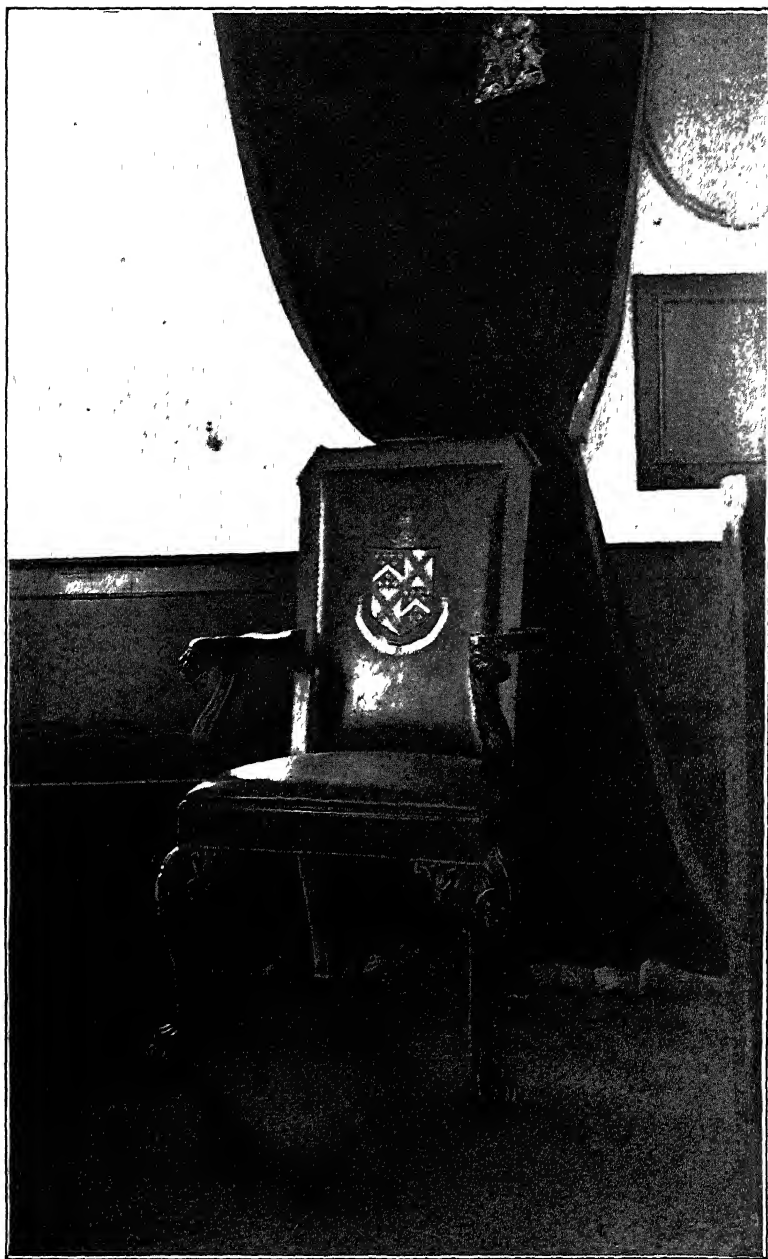
In lasting bronze we have placed here in the Church of God names eloquent with suggestion. From the tower door to where the nave intersects the transepts the names are, with but two exceptions, those of men who served on the parish vestry during Colonial days, and who, almost without exception, served the state in some distinguished capacity.

The truth conveyed through the memorials in the transepts is of a deeper and wider interest. They tell of the faith and devotion of the Nation-builders. The velvet canopy bearing the royal arms of England and embroidered in letters of gold with the name "Alexander Spotswood," is a restoration and a memorial to the gallant knight of "the golden horse shoe." He was a cavalier, and was ever eager for adventure, but he was a churchman, and loved the Church with a zeal and devotion which hallows his name and gives it a rightful place where we see it to-day. It was he who, when the seat of government was moved from Jamestown in 1699 and established here, proposed, in 1710, that a new Church should be built, and suggested that the Parish build the two ends and that "the government would take care for the wings and the intervening part." It was he who furnished the parish with the plan of the Church, and gave to its outline forms the grace and strength and beauty which our architect has restored, and which, after the lapse of years, we

behold to-day. It was he who largely prevailed upon the government to appropriate a sufficient sum of money to build this part of the Church and to put in pews for the Governor, his council, and the members of the House of Burgesses, making Bruton the "Court Church of Colonial Virginia;" and it was he who, when he found that the contractor was disposed to take an unfair advantage of the Church, offered to furnish all the bricks needed for the building at fifteen shillings per thousand. In his spirit of devotion to the Church we find our vindication for this memorial, and with this knowledge we place upon the canopy over the pew where the Governors sat the name, as it was in the olden days, of "Alexander Spotswood;" Governor and Churchman.

Beneath this canopy a chair has been placed in memory of the Honorable Norborne Berkeley, Baron de Botetourt. Many Governors, Spotswood, Drysdale, Gooch, Dinwiddie, Fauquier, Botetourt, and Lord Dunmore sat with their Councils in this canopied pew, but the finest Englishman of them all, the most zealous patron of education, the most devoted American, the most devout Churchman, and the one most beloved was Lord Botetourt. It was he who when about to answer to the last earthly summons of the King of Kings, sent for Hon. Robert Carter Nicholas, who had remarked that he could not understand how His Excellency could ever resign himself to death, and said, "Mr. Nicholas, I have sent for you that you may see that I am willing to resign the good things of earth with the same equanimity with which I have enjoyed them." He loved Virginia, and chose to be buried in her soil, and was followed from the Church by a great concourse of mourners to his last resting place beneath the Chancel of the Chapel of the College of William and Mary.

Here in these memorial pews in the transepts worshipped for many years the representatives of the people of Virginia in the House of Burgesses. To have named them all would have covered every inch of the woodwork with tablets of bronze.



Governor's Chair, Memorial to Lord Botetourt

There come times in the history of nations when circumstances call for men to rise as leaders and as the defenders of the life and liberties of the people. Circumstances do not make men. They sound the clarion call; they create the stage of action; they raise the curtain—God makes men; or men, by the help of God, make themselves, and the men who are prepared and equipped to answer the call of their times are the men who create what is glorious and enduring in a nation's life.

When the summons came at the time of the American Revolution it found here men ready to respond. The sons of the Church and the heirs of her teaching, these men had been trained by her to reverence their conscience, and to love their fellowmen, and they were spiritually, as well as mentally, equipped for duty which demanded the sacrifice, if needs be, of themselves for the life and liberty of the people. In the dark hours of perplexity they looked to the Church of their fathers for light and for strength, and came here to find the consolations afforded by the great gospel of redemption. From the men of this hero band who have found fame because they were willing to lose themselves in service, we have selected twenty-three names, which are almost exclusively the names of the great constructive statesmen of the republic, rather than the heroes of war, and have placed these names in bronze on the pews in this part of the Church where they assembled to worship and to invoke upon their cause the blessing of the God of liberty.

In the north aisle of the transept, on the west side, are the names of the seven men who for Virginia signed the Declaration of Independence.

RELIGIOUS FREEDOM IN VIRGINIA

On the wall above these pews a tablet has been placed inscribed—

“To the glory of God, and in memory of the members

of the Committee which drafted the law establishing Religious Freedom in Virginia—

Thomas Jefferson, Vestryman of St. Anne's Parish.

Edmund Pendleton, Vestryman of Drysdale Parish.

George Wythe, Vestryman of Bruton Parish.

George Mason, Vestryman of Truro Parish.

Thomas Ludwell Lee, Vestryman of Overwharton Parish.

Being all the members of the Committee."

This principle had been embodied in the immortal work of the Virginia Statesman and Churchman, George Mason, "The Declaration of Rights," adopted here in Williamsburg, in June, 1776. "Never before," says William Wirt Henry, "had any civil government in the whole world allowed the claim of absolute religious freedom." When the contention is made, as it often is, that the Church was the foe to religious freedom, it is worth while to recall these facts of history.

Bruton has the right to place within her walls the names which have been placed upon the pew plates and mural tablets. These men all worshipped here—Washington records in his diary that he attended the service here on Sunday "and fasted all day."

Because these men contributed so much to the nation building, because their presence is associated with this Church, and because, with scarcely an exception, they were vestrymen of the Church in Virginia, their names are recalled in this place as a witness to the truth of history and as a perennial inspiration to men. It may be that many as they read these names will have their minds illumined with the truth of history, and we trust that these memorials will be a means of showing what Virginia has given to America and what the Church has given to Virginia.

THE CHARACTER OF THE COLONIAL CLERGY

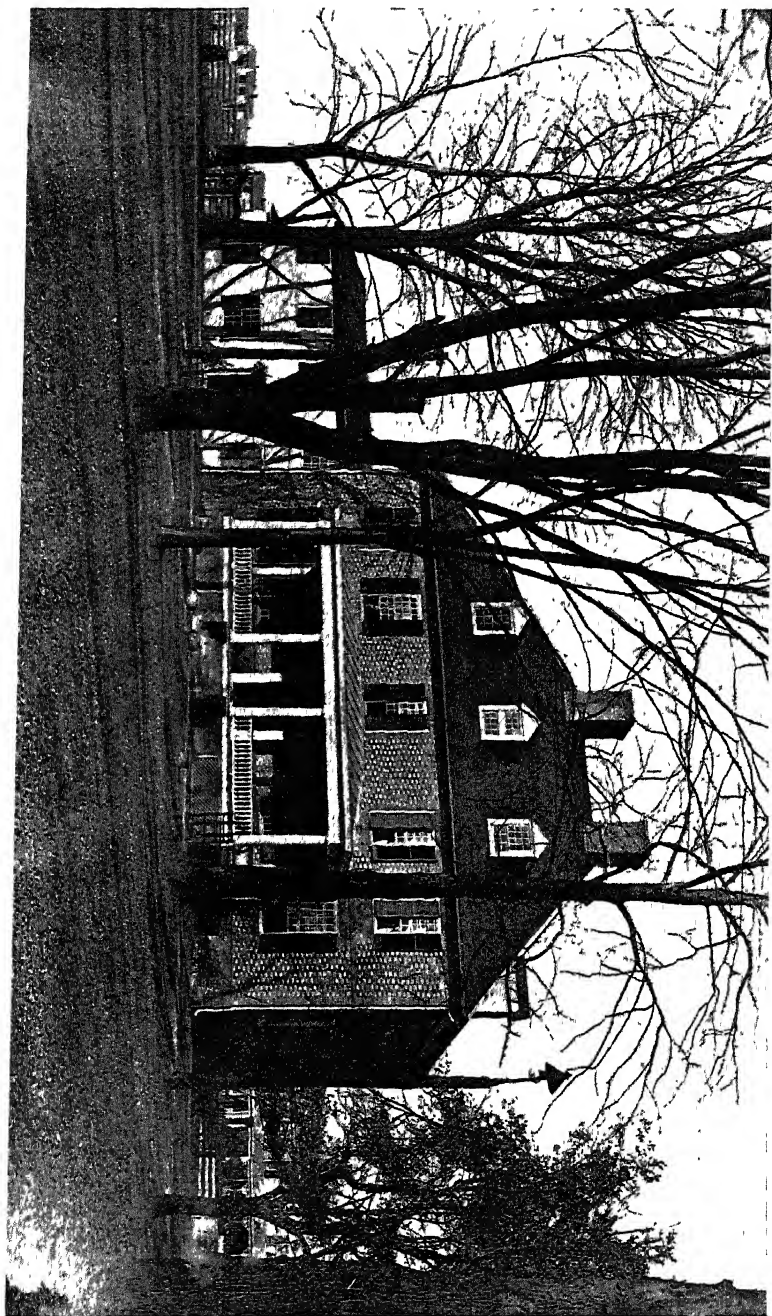
There is another testimony which one of these memor-

ials bears. In superficial history and benighted fiction the custom has been to speak of the clergy of Colonial Virginia with ridicule and scorn. This has been done so largely and for so long that the vast majority of people, even in the Church, have come to believe that the term "Colonial minister," is almost a synonym for all that was low and degraded in men. It is undoubtedly true that Virginia afforded a place of refuge to a number of ministers who left England because they could not well remain there, but these men who have been seized upon, advertised, exploited and held up to the public gaze and the public scorn were not types but exceptions. In St. John's Church, Hampton, a window has been placed memorial to the Colonial clergy of that Parish. Upon examining the records extending over 175 years, only one man was found who was unworthy of being named in the long list of godly men. On the walls of this Church near the pulpit, a tablet has been placed in memory of the clergy of Bruton Parish Church from 1674 to 1873. During this period of one hundred and ninety-nine years, not one minister is to be found against whom there stands a word of censure or reproach. They were men of education and of godly piety. Most of those who ministered here in the Colonial times were masters of arts of the universities of Oxford, Cambridge and Edinburgh, and we have the records giving the testimony of contemporaneous men to the effect that they were earnest and faithful ministers of the gospel of Christ.

Time fails us to mention the names upon the many memorial tablets or to recall the memories which they suggest. They are names which it is an inspiration to recall and which it would be a shame and reproach for us ever to forget;

* * * * * "They from their labors rest,
"Who Thee by faith, before the world confessed,
Thy name, O Jesus, be forever blest

Alleluia.



"Thou wast their Rock, their Fortress and their might,
Thou, Lord, their Captain in the well-fought fight,
Thou in the darkness drear, their one true light
Alleluia.

"Oh, may thy soldiers, faithful, true and bold,
Fight as the saints who nobly fought of old,
And win with them, the victor's crown of gold
Alleluia.

"O, blest Communion, fellowship divine!
We feebly struggle, they in glory shine,
Yet all are one in Thee, for all are thine,
Alleluia.

"The house is finished." With joy and gratitude let us come to its consecration. The building has been enriched and beautified, and its glory is doubtless greater than that of the Church of old. It is meet and right that it should be. It is hallowed by the glory of the past, and for Bruton Parish Church nothing could be made too beautiful if its form blends with the symmetry and architectural designs of the past, and is in harmony with the beautiful and true—and that the architect has done this is evident to all.

Around this building our associations may gather, and about it our heart cords may fasten themselves in enduring love.

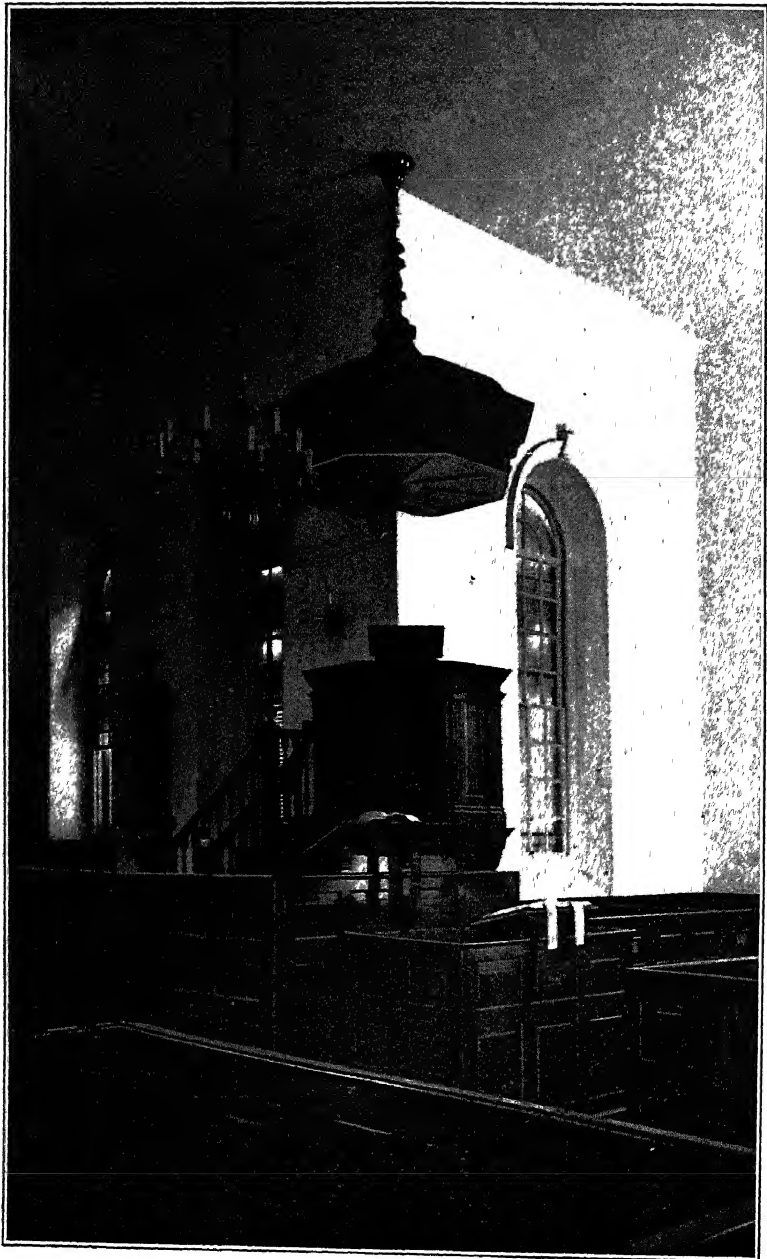
Let us ever show in this place the deep reverence that to this hallowed shrine is due. Let such conversation as needs be held in this house of God be in tones subdued, that we may hear the voices of those invisible which speak to us, which can be heard alone where silence reigns, and when upon the life the hush of reverence falls.

When you come here to participate in the service of consecration, pray that the glory of the Lord may fill and sanctify this temple; that to the associations of the past may be added a new witness-bearing power; that those who enter the Kingdom of Christ at this font; that those who kneel for confir-

mation at this altar rail; that those who come there to find forgiveness and power from Christ, through the Holy Communion; that those who stand there to pledge their troth in holy matrimony; that those who come to hear God's word read and his truth proclaimed, and kneel here to invoke upon others and upon themselves the blessings of Heaven, may find grace and power to witness to the word of the love and mercy of Christ for Whom the Church stands and to Whom, in the service of Consecration, it is to be dedicated anew.

And may God grant that the stranger who passes into these sacred courts may feel a presence which will inspire reverence, and that in the silence of the sanctuary voices may be heard speaking from out of the past and out of the deep of the present which may lead to an abiding love for Christ and His Church.

May He "who is able to keep us from falling and to present us faultless before the presence of His glory with exceeding joy," bless, preserve and keep us faithful in His Church during the days of the years of our pilgrimage, and at the last bring us home to the "Temple not made with hands eternal in the Heavens" upon whose gates "are written the names of the twelve tribes of Israel" and in whose foundation stones are "the names of the twelve Apostles of the Lamb."



Pulpit, Reading Desk, and Clerk's Desk

The Consecration of Bruton Parish Church



ON Sunday morning, May 12th, 1907, Bruton Parish Church was consecrated by the Rt. Rev. A. M. Randolph, D. D., Bishop of the Diocese of Southern Virginia, assisted by Rev. Lyman B. Wharton, D. D. former rector of the Church, Rev. Robert Saunders Coupland, rector of Ascension Church, Baltimore, and by the rector of Bruton Parish Church. The Bishop was met at the tower door by the Vestry; Dr. Van F. Garrett, H. S. Bird, H. D. Cole, W. H. Macon, John L. Mercer, Dr. L. S. Foster, Capt. L. W. Lane, Z. G. Durfey, Dr. J. Blair Spencer, W. A. Montgomery, James S. Wilson, and by Mr. John D. Wing, acting as Clerk.

The Sentence of Consecration

was read by the Rector as follows:—

**In the name of the father, and of the Son, and of the
Holy Ghost—Amen**

“Whereas, this Church building was erected in the Century when Virginia was a colony of England, when the Church in America was under the ecclesiastical authority of the Archbishop of Canterbury, having no Bishops in America to perform ecclesiastical functions assigned to the Episcopate; and therefore has never been formerly consecrated, as required by the law of the Church; and, whereas, through the efforts of the Rector, and the Congregation, and the generosity of friends throughout the country, the canonical conditions with reference to the consecration of Churches have been complied with, in connection with the discharge

of all obligations and debts for the building and the restoration, now, therefore, I,

Alfred Magill Randolph

Bishop of the Diocese of Southern Virginia, do consecrate this building by the name

Bruton Parish Church

thereby setting it apart from all worldly and common uses, and dedicating it to the worship of Almighty God, to the preaching of the Gospel, to the administration of the Sacraments of Christ, and to the performance of all the other offices of our holy religion, and I pray God to bless this place with His continual presence, and to answer the prayers that are offered in this house that is called by His name, and to accept the ministrations of His Word, so that here the comfortable Gospel of Christ may be truly preached and truly received, and the Sacraments duly administered, and the worship of the Protestant Episcopal Church may be preserved in its purity throughout all generations.

Done under my hand and seal this twelfth day of May, in the year of our Lord nineteen hundred and seven, and in the twenty-second year of my Episcopate.

Signed, **H. M. Randolph**

Bishop of the Diocese of Southern Virginia."

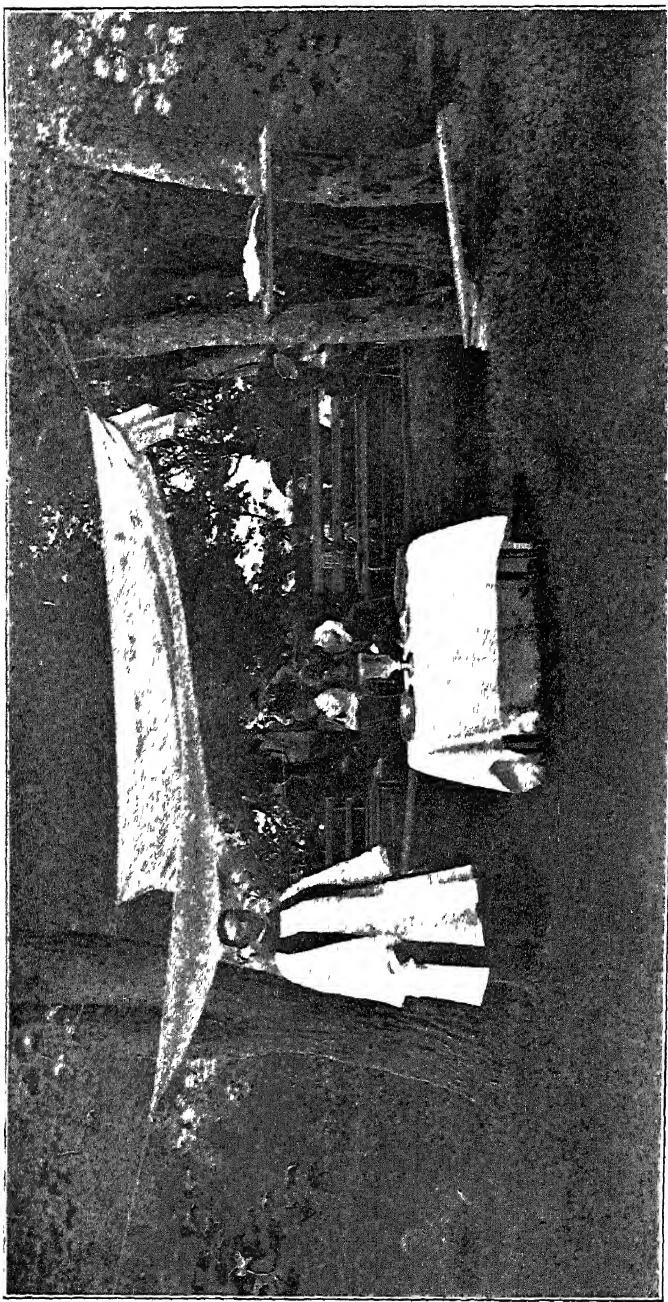
The Consecration Sermon was preached by the Bishop from 2 Cor. v: 17. Hymns Nos. 491, 196, 299, 218, 225, and 176 were sung during the service, which embraced the Form of Consecration, the Order for Morning Prayer, the Order for Confirmation, and the Order for the Administration of the Lord's Supper, or Holy Communion.

Visitors, for whom the transepts, the Governors' pew and the pew of the Surveyor General were reserved, were present in large numbers from all parts of the country to participate in the service. The offering of the congregation was asked for the Missionary Thank Offering, and the offer-

ing made by the visitors was devoted to the Endowment Fund of Bruton Parish Church.

“Lift the strain of high thanksgiving!
Tread with songs the hallowed way!
Praise our fathers' God, for mercies
New to us their sons to-day:
Here they built for him a dwelling,
Served him here in ages past,
Fixed it for His sure possession,
Holy ground, while time shall last.”

“When the years had wrought their changes,
He, our own unchanging God,
Thought on this His habitation,
Looked on His decayed abode;
Heard our prayers, and helped our counsels,
Blessed the silver and the gold,
Till once more His house is standing
Firm and stately as of old.”



The improvised Church on Jamestown Island, where the Holy Communion was administered on the Third Sunday after Trinity, 1907, on the Three Hundredth Anniversary of the day when it was first administered in Virginia by the Rev. Robert Hunt. (*Photograph taken after the service*)

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Three Hundredth Anniversary Memorial Com- munion Service held at Jamestown on the Third Sunday after Trinity, 1907.



ON the Third Sunday after Trinity, June 21st, 1607, Rev. Robert Hunt administered the Holy Communion for the first time in Virginia, on the Island of Jamestown, in an improvised Church in the unbroken silence of the primeval forest.

This Communion was received as an outward and visible token and pledge of reconciliation, without which, Capt. John Smith says the whole enterprise might have been overthrown,

The service was first held beneath the trees, to which was hung an old sail awning, with the pulpit lashed between two neighboring trees.

On Saturday, June 15th, 1907, this improvised Church was reproduced beneath the trees on the island of Jamestown, on or near the spot where the service was held by Rev. Robert Hunt, and on the day following, being the Third Sunday after Trinity, 1907, the Rector of Bruton Parish Church, assisted by Rev. Edgar Hunt Goold, of Albany, New York, said Morning Prayer and administered the Holy Communion to about one hundred and fifty persons who had come from many places, but chiefly from Williamsburg and Norfolk, to participate in the Memorial Service. Under the trees, which sheltered us from the sun, the service was held as it was three hundred years ago, and was characterized by a deep tone of solemn reverence. Out upon the broad river, by a strange coincidence, were anchored three sailing vessels which recalled the three ships which brought the Colony from England, and among those present at the service was an Indian, suggestive of the red men of the primeval forest, who according to an old

record, observed those engaged in the first service "with great respect and reverence."

The address was designed to emphasize the fact that the religion of Christ was present as a strong regulative and constructive force in the Virginia Colony. The offering was taken for the Rev. Robert Hunt Memorial to be placed at Jamestown and for the Missionary Thank Offering

Although three centuries have passed since the service was held which this service commemorated, Jamestown Island is almost as deserted, and its silence was as unbroken as when the voice of Rev Robert Hunt fell upon the stillness of the forest wilderness.

Name Index

The numbers in parenthesis denote the number of times the name occurs on the page indicated.

- Abbott, 81.
Ambler, 123.
Archbishop of Canterbury, 90.
 95, 96, 193.
Archer, 80, 129 (2).
Argall, 38.
Armiger, 80, 81.
Armistead, 112.
Aylett, 52, 117, 119.
Bacon, 39, 73.
Ball, 54.
Ballard, 119, 129.
Barney, 83, 90, 94, 127.
Barradall, 80, 121, 130.
Baskett, 69 (2).
Beale, 129.
Berkeley, 13, 125, 138, 134.
Besouth, 52, 119.
Beverley, 119, 123, 137.
Bingham, 80.
Bird, 127, 193.
Bishop, 87.
Bishop of Washington, 90
Blackley, 80.
Blair, 16, 24 (3), 45, 49, 50, 55,
 56, 74, 78, 80 (3), 108 (4),
 109 (2), 117, 119, 122 (2),
 124, 125, 137, 138 (4), 145,
 164 (2).
Bland, 47, 92, 119, 122, 136, 168.
Bolling, 46, 56 (2), 119.
Bonnyman, 53.
Bonyman, 52, 119, 137.
Boone, 170.
Botetourt, 20, 24, 46, 92, 184.
Bowcock, 81.
Bowden, 121.
Bracken, 118, 123, 169.
Brafferton Hall, 16.
Braxton, 47, 136.
Bray, 52, 54, 81 (5), 119 (2),
 130 (4).
Briggs, 81 (2).
Bright, 140.
Brooke, 105.
Brown, 80.
Bryan, 83, 87, 126.
Buckner, 139.
Buck, 61.
Bucke, 39, 124, 163.
Bucktrout, 80 (6).
Bunting, 69.
Burgess, 80.
Burwell, 33, 80, 117, 122, 125, 131.
Byrd, 126, 137 (2).
Cabaniss, 81.
Cabell, 47, 135 (2).
Cambridge, 188.
Cameron, 132.
Camm, 118, 123.
Carey, 47, 139 (3).
Carnegie, 91, 139.
Carr, 20, 47, 135.
Carrington, 47, 135 (2).
Carter, 33, 47, 122, 124, 137.
Cary, 129, 168.
Charlton, 81.
Chase, 170.
Chesley, 52, 117, 119.
Christian, 113.
Clayton, 121.
Clows, 81.
Cobb, 52, 119.
Cobbs, 119.
Cochran, 83.
Cocke, 50, 106, 111, 137, 145.
Cogbill, 81.
Coke, 139 (2).
Cole, ~~127, 193~~.
Coleman, 80, 114.

- Collett, 80.
 Corbin, 137.
 Cornwallis, 13, 24.
 Coupland, 140, 193.
 Croshaw, 118, 131.
 Custis, 30, 33, 55, 77, 80 (3), 133
 (3).
 Cutting, 91, 126.
 Dale, 162 (2).
 Darling, 117.
 Dawson, 56, 117 (2), 122.
 Dehart, 81.
 Delaware, 36.
 Denison, 123.
 Dew, 118.
 Digges, 137, 136.
 Dinwiddie, 19, 24, 46, 125, 184.
 Dixon, 80.
 Doyley, 122.
 Drysdale, 46, 124, 184.
 Dugger, 80.
 Dunlop, 92, 125 (5).
 Dunmore, 20, 23, 30, 46, 116, 166,
 184.
 Durfey, 81 (3), 127, 193.
 Dyer, 81.
 Eaton, 117.
 Eburne, 122.
 Edward VII, 50, 95.
 Empie, 118, 123.
 Evelyn, 111.
 Everard, 130.
 Ewell, 118.
 Fairfax, 125.
 Fauquier, 20, 46, 50, 106, 125,
 144, 184.
 Follott, 118.
 Foster, 127, 193.
 Frank, 81.
 Galt, 30, 147.
 Garrett, 81 (3), 91, 127, 136, 133,
 141, 193.
 Gilliam, 80.
 Gooch, 46, 49, 124, 184.
 Goodwin, 7, 126, 159.
 Goold, 197.
 Gravatt, 126.
 Graves, 118, 132 (2).
 Greenhow, 80 (3).
 Gregory, 131.
 Griffin, 81.
 Grinsley, 80.
 Grymes, 137 (2).
 Guizot, 159.
 Hacker, 105, 144.
 Halloway, 123.
 Hansford, 129.
 Harrison, 47, 91, 121, 123, 126,
 136, 137.
 Harvey, 39.
 Henderson, 80 (7).
 Henley, 127, 140.
 Henrico, 16.
 Henry, 13, 20, 23, 47, 136, 187.
 Hill, 142.
 Hoag, 90.
 Hodges, 123.
 Holloway, 45, 56 (2), 119 (2), 130.
 Hornsby, 80 (2).
 Ford, 80.
 Horrocks, 118, 122.
 Houston, 91.
 Hunt, 35, 36, 80, 91, 140, 152,
 160, 161, 197 (2), 198.
 Huntington, 91, 126.
 Jackson, 119.
 Jamestown, 13 (2), 16, 177, 179,
 180, 183, 197 (2), 198.
 Jefferson, 16, 24, 44, 91, 123, 133,
 134, 135, 164, 169, 187.
 Jennings, 50, 107 (3), 117, 119,
 124, 132, 137, 145.
 Johns, 118, 142, 164.
 Johnson, 135.
 Johnston, 13.
 Jones, 23, 43, 49, 52 (2), 53, 54,
 78 (2), 80, 108 (2), 110, 119
 (2), 122, 138, 141, 145 (2), 146

- Keith, 123.
Kemp, 76.
Kemper, 170.
Kendall, 119.
Kernoohan, 91, 126.
King Edward VII, 90, 96.
King George III, 47, 49, 57, 59, 170.
LaFayette, 13, 29.
Lane, 30, 127, 193.
Lawrence, 147.
Lee, 47, 124, 125, 137 (2), 168, 169, 187.
Leigh, 142 (2).
Lett, 80.
Lewis, 122, 136.
Lindsay, 80 (3).
Lines, 87.
Lloyd, 87.
Louis XVI., 29.
Low, 112.
Ludwell, 41, 52, 54, 76 (3), 80, 117, 122, 130, 132, 137.
Lunsford, 76.
Macon, 92, 108, 127, 131, 134, 135, 136, 193.
Madison, 39, 118, 142, 164, 169, 170.
McCann, 81.
McCarty, 123.
McKenzie, 112.
McKim, 126.
Marshall, 24 (2), 91, 134, 164.
Martin, 119.
Mason, 23, 47, 124, 136, 168, 169 (4), 187 (2).
Matthews, 117 (2).
Mayo, 91, 122, 125 (6), 126, 139 (2).
McClellan, 13.
Meade, 142, 167, 170.
Mercer, 127, 193.
Meriwether, 46, 119.
Merriwether, 56 (2).
Middle Plantation, 14 (2).
Miller, 137.
Millington, 80, 141.
Mitchell, 126.
Moncure, 141.
Monro, 109 (4), 145.
Monroe, 16, 24, 49, 134, 164.
Montgomery, 193.
Moore, 142.
Morecock, 142, 143.
Murray, 125.
Nelson, 23, 47, 125, 136, 137, 168, 181.
Newport, 36.
New York, 6, 7.
Nicholas, 47, 135, 184 (2).
Nicholson, 19 (2), 80, 124.
Nicolson, 81.
Norfolk, 197.
Norvell, 47, 119, 133 (3).
Nott, 74, 75, 81, 124.
Orr, 81.
Owens, 52, 119, 129.
Oxford, 188.
Page, 24, 43 (2), 52, 54 (4), 80 (4), 81, 104, 119 (2), 122, 126, 139, 144.
Paget, 96 (2).
Palne, 126.
Parke, 52 (2), 111, 119, 132.
Parks, 129.
Payne, 170.
Peachy, 29.
Peirce, 38.
Pelham, 56, 58, 139.
Pendleton, 23, 47, 123, 136 (2), 143 (3), 168, 169 (2), 187.
Pettus, 129.
Phillips, 142.
Pierse, 117.
Pinkethman, 117.
Plymouth Rock, 183.
Pocahontas, 38, 162.
Pollock, 87, 91, 134.

- Pory, 38.
 Powell, 65, 124.
 Power, 118.
 Poyndexter, 119.
 Poythress, 122.
 Prentis, 105 (2), 130 (3), 144.
 Purdie, 81.
 Rae, 81.
 Randolph, 5, 6, 29 (2), 30, 47, 56,
 80, 87, 121, 123 (2), 126 (2),
 133, 134, 136, 164, 168, 193, 194.
 Read, 138 (2).
 Richmond, 13, 126.
 Robertson, 53, 130.
 Robinson, 123, 125, 134, 137 (2).
 Rolfe, 38, 162 (2).
 Roosevelt, 90, 95.
 Roscoe, 137.
 Rowland, 169.
 Saunders, 24, 118.
 Savage, 80.
 Scott, 69.
 Scrivener, 81.
 Seabury, 170.
 Singleton, 141.
 Slaughter, 138.
 Smith, 35, 80 (2), 81, 118, 161,
 197.
 Snow, 81.
 Southall, 127, 141.
 Spencer, 127, 193.
 Spotswood, 19, 20, 23, 46, 50, 107,
 112, 124, 125, 138, 183, 184 (2).
 Stevens, 91, 123, 138.
 Stephenson, 80.
 Stewart, 83.
 Stith, 80, 117.
 Stuart, 81.
 Taliaferro, 122.—
 Tarleton, 33.
 Tarpley, 50, 65, 116.
 Thompson, 142 (2).
 Thomson, 121.
 Thorp, 81 (2), 130.
 Thorpe, 119.
 Tilford, 81.
 Timson, 104 (7), 117, 119 (2),
 131 (4).
 Tucker, 8, 29, 49, 80, 81 (2), 83,
 126 (2), 132, 149.
 Twine, 38.
 Tyler, 16, 29, 112, 117, 119, 134
 (2).
 Van Ness, 92.
 Van Rensselaer, 136 (2).
 Waller, 56, 133.
 Warburton, 118.
 Ware, 131.
 Washington, 13, 16, 24 (2), 29,
 30, 33, 46, 47, 49 (2), 74, 77,
 80, 134 (2), 135 (2), 187.
 Westwood, 80.
 Whaley, 76 (2), 81 (2), 130 (2),
 Wharton, 193.
 Wheatley, 122.
 Whipple, 170.
 White, 170.
 Whitehead, 139.
 Whittaker, 38, 162 (2).
 Whittle, 142.
 Wilks, 123.
 Williams, 81, 108, 134, 136, 170.
 Wilmer, 49, 80, 110 (2), 113, 118,
 123 (2), 146.
 Wilson, 193.
 Winder, 80, 81.
 Wing, 193.
 Wingfield, 160.
 Wormley, 137.
 Wyatt, 81.
 Wythe, 19, 24 (2), 47, 117, 123,
 137, 168, 169, 187.
 Yates, 118, 122.
 Yeardley, 38, 124.
 Yorktown, 14, 33.
 Yulle, 81.

Subject Index

- Advisory Committee, Memorial to, 126.
Ancient Records, 43.
Ancient Vestry Orders, 52.
Antiphon of 1610, 161.
Assembly of 1619, 163.
Assembly of 1619, Memorial to, 124.
Association for the Preservation of Virginia Antiquities, 91, 125, 140.
Attendance at Church, Compulsory, 53.
Bassett Hall, 29.
Bell, its History, 116.
Bell in the Tower, 65.
Bishops of Virginia, Memorial to, 142.
Blair House, 24.
Botetourt Memorial, 184.
Bronze Memorials, 115.
Burgesses, House of, Memorial to, 121.
Burial Regulations, 54.
Carter's Grove, 33.
Character of the Colonial Clergy, 187.
Church, Building of 1674, 43.
Church, Building of 1710, 45.
Church and the Revolution, 46.
Churchyard, 73.
Churchyard Given, 54.
Churchyard Wall, 74.
Civil War and the Church, 179.
Clock from the House of Burgesses, 66.
Clock, Memorial, 116.
College Communion Silver, 61
College Presidents, Memorial to, 117.
College Presidents' House, 24.
College Students, Provision made for, 55.
College of William and Mary, 14.
College of William and Mary, how established, 164.
Colonial Churches, 166.
Colonial Church Service, 57.
Colonial Clergy, Memorial to, 122.
Colonial Dames Memorial, 39, 92, 116, 138.
Colonial Governors' Pew, 46, 124, 138.
Communion Services at Jamestown on Third Sunday after Trinity, 1907, 197.
Confederate Prayer Book, 69.
Consecration of Bruton Parish Church, 193.
Continuity of the Life of the Church, 149, 176.
Court Church, how Bruton came to this distinction, 56.
Court House in Williamsburg, 23.
Daughters of Revolution Memorial, 92, 136.
Dedication, 5.
Dedication of Church, 1683, 52.
Disestablishment of the Church in Virginia, 169.
Dunmore's Gallery, 116.
Education fostered by the Church, 164.
Endowment Memorial Fund, 70.
Epitaphs, Ancient and Quaint, in Churchyard, 75.
Excavated Graves, 89.
Faith and Devotion of the Nation Builders, 180.
Fees of Clerk and Sexton, 52.
Font, the Jamestown, 62.
Gallery, Names carved on, 89.
Galt House, 29.

- Genesis of the Church, 159.
 Governor, Colonial, Memorial to, 124.
 Graves discovered, location and description, 144.
 Historic Associations, 13.
 Historic Environment of Bruton Parish Church, 13.
 Historical Sketch of Bruton Parish Church, 41.
 History perverted, 180.
 House of Burgesses, 20.
 Hunt, Rev. Robert, Memorial, 35, 36, His ministry, 160, Memorial Alms Basin, 140.
 Illustrations, List of, 11.
 Influence of the Church upon American Statesmen, 167.
 Innovations of 1840, 49.
 Jamestown and its Churches, 35, 40.
 Jamestown Baptismal Font, 62.
 Jamestown Communion Service, 61.
 King Edward's Bible, 95.
 King George Communion Silver, 62.
 Legislation and the Church Influence over it, 162.
 Marble Memorials—Tombstones in the Church, 104.
 Marble Mural Tablets, 111.
 Mayo, Memorial to, 125.
 Memorials Classified, 103.
 Memorial Pews, 129.
 Minister's Salary, 53.
 Missionary Thank Offering, 170.
 Name of Parish, 41.
 Names engraved on Tombstones in the Churchyard, 80.
 Organ Loft, 55.
 Palace of Colonial Governors, 19.
 Peachy House, 29.
 Pendleton, Judge Edmund; remains removed, 143.
 Peninsula, of Virginia, 13.
 Peyton Randolph House, 29.
 Powder Horn, 23.
 Prayer Book and Bible, Pre-revolutionary, 69.
 Prejudice against the Church, 179.
 Pre-revolutionary Bible and Prayer Book, 69.
 President's Lecturn, 95.
 Private Pews, 54.
 Raleigh Tavern, 30.
 Record Books, Ancient, 66.
 Religion a Constructive power in founding Virginia, 159.
 Religious Freedom in Virginia, 169, 186.
 Religious Freedom Committee, Memorial to the, 123.
 Removal of the Seat of Government to Williamsburg, 16.
 Restoration Inaugurated, 49.
 Restoration Notes, 83.
 Restoration Tablet, 126.
 Reverence in the Sanctuary, 190.
 Seats in the Church assigned, 55.
 Sermon Inaugurating the Restoration, 149.
 Six Chimney Lot, 30.
 Society of Colonial Wars, 135.
 Speakers of House of Burgesses, Memorial to, 123.
 Special Memorials, 140.
 Spirit of the Past, to be cherished, 33.
 Spiritual and Ideal Significance of Restoration, 173.
 Spoliation of the Church in Virginia, 169.
 Spotswood Memorial, 125, 183.
 Statesmen influenced by the Church, 168.

- Struggle of Colony to Survive, 161.
- Surveyor General, 139.
- Tazewell Hall, 30.
- Tercentenary Memorials, 95.
- Three Hundredth Anniversary Memorial Communion Service on Jamestown Island on the Third Sunday after Trinity, 1907, 197.
- Three Hundred Years of Church Life and Influence in Virginia, 159.
- Trials of the Church, subsequent to the Revolution, 169.
- Tucker House, 29.
- Vestry of 1674-1683, Memorial to, 119.
- Vestry of 1710-1715, Memorial to, 119.
- Wardens Colonial, Memorial to, 117.
- White Column House, 24.
- Williamsburg, Foundation of, 14.
- Wythe House, 23.
- Yorktown, 33.

